





HEAVENS GLORY,
HELLS TERROR.

OR,

TWO TREATISES;

THE ONE,

Concerning the Glory of the Saints
with *Jesus Christ*, as a Spur to Duty :

THE OTHER,

Of the Torments of the Damned, as
a Preservative against Security.

By that late faithful Servant of *Jesus Christ*
Mr. *CHRISTOPHER LOVE*,
Minister of *Lawrence-Jury*.



LONDON,

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TO THE
CHRISTIAN
Reader.

Good Reader,

Nothing hath greater influence into a *Christians* practice here in this world, than the serious consideration of our everlasting estate in the world to come ; the glory and happiness which is prepared for the Elect, and those eternal torments which are reserved for the workers of iniquity : The former most powerfully inviting and alluring to that

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which is good, in respect of the great recompence of reward which it brings ; the later as strongly restraining from evil, in regard of that inexpressible misery which follows thereupon ; which made *Augustine* say, That if he did not believe there was a life to come after this, of all Sects in the world he would be an Epicure, for if men die like Beasts, they may also live like Beasts.

Therefore Treatises on these Subjects can never be out of season ; yet were never more seasonable than in the times wherein we live, when Professors are generally taken up with vain speculations and empty notions, which fill their heads, and puzzle their brains ; but very little conversant about such practical truths as may affect their hearts, and have influence upon their lives and conversations : whence it comes to pass,

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pass, that there is *multum Scientiæ*, but *parum Conscientiæ* amongst us, most men desiring rather *magna loqui*, than *vivere*; yea, the time is come, that they cannot endure whole-some doctrine, but heaps unto themselves Teachers after their own lusts; saying to the Seers, See not, and to the Prophets, Prophesie not unto us right things, speak unto us smooth things, propbesie deceits. Men love to hear the benefits of Christ, and the privileges of Christians, but like not to hear of subjection to Christ, and the duties of Christians; such as press these things, are termed Legal Preachers. But certainly if these be not Doctrines of the Gospel, neither Christ nor his Apostles knew how to preach the Gospel, Luke 19. 27. as is abundantly demonstrated * *Tract. 2.* in the * following discourse. *Serm. 1.*

To divert men from these unnecessary

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cessary and unprofitable speculations, to the truth which is according to godliness, and from vain janglings, 1 Tim. 1. 4, 5, 6, 1 Tim. 6. 4, 5. to the care of their own salvation, (according to the advice of the Apostle Paul to Timothy) was the aim of the reverend Author in preaching these ensuing Sermons, and is now ours in publishing them. It is the greatest folly in the world for men (*Archimedes-like*) who was found drawing lines in the dust when the City was taken in which he was) to be busied about many things which little concern them, and in the meantime neglect the one thing necessary; never seriously thinking upon the Joys of Heaven, how they may attain unto them; or of the torments of Hell, how they may escape them, until they be convinced of their folly when it is too late, by being irrecoverably deprived

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prived of the one, and remedilessly plunged into the other.

The scope of these Sermons is to prevent this, by discovering unto us those unspeakable joys which are set before us, that we may *press forwards towards the mark for the price of the high calling of God in Christ Jesus*, and those inexpressible torments which are prepared for sinners, that we may take heed *lest we also should come into this place of torment*. We have nothing more to say, but to assure thee, that these Sermons are genuine, being truly his whose name they bear, great care having been taken by diligent comparing the Authors own notes with such as were taken from him in preaching, that wants might be supplied, redundancies cut off, mistakes rectified, and that the whole might come forth to the world as perfect and compleat as might be. If

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If any of Gods people shall hereby receive any quickning and encouragement in the ways of God, by having respect unto the recompence of reward, or be restrained from the ways of sin, by considering the greatness of the misery unto which they tend, we have our ends in the publication; which that it may be serviceable unto, shall be the earnest prayers of

Thy servants for Jesus sake,

Edm. Calamy,

Simeon Ashe,

Fer. Whitaker,

William Taylor,

Allen Geare.

GOLOS.



COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

BEfore I can treat of these words in particular, it is requisite I should shew these three things in reference to the Epistle in general. First, the people to whom this Epistle was writ. Secondly, the time when it was written. Thirdly, the occasion upon which it was penn'd.

For the 1. The people to whom this Epistle was writ, they were the *Colossians*, the Inhabitants of a City called *Coloss*, a City of *Phrygia* in lesser *Asia*: as appears *Chap. 4. 16.* they were to read this Epistle in the Church of *Laodicea*; which imports *Laodicea* to be near this Church of *Coloss*: Now *Laodicea* in *Revel. 1.* is said to be one of the seven Churches of *Asia*; and therefore consequently the Inhabitants of this place dwelt in that part also: thus much for the persons. Now we read in Histories (they are but humane, and therefore I give it you as humane;) but ancient Authors say, that after *Pauls* death, this Church of *Coloss* fell to certain grievous Errors; and therefore by Gods

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just judgment, together with *Laodicea* and *Hierapolis* (soon after *Paul's* death under *Nero* the Emperor) were overthrown by an Earth-quake that did destroy both the houses and Inhabitants of this City: which if it were true, I shall only give this

observation, That the best Churches stand

Note. not so fast, but if they entertain Errors, they may come to desolation.

2. For the time when it was written; it's clear, it was when *Paul* was in Prison at *Rome*; that he writ this Epistle: and here I would ob-

Note. serve, That Prison-experiences are the most clear experiences; for read this Epistle, there

is no Epistle throughout the Scripture that hath more practical matter for a Christians life, than this hath; yet this was written when *Paul* was in

Prison. Somewhat I might note hence also, (in that *Paul*, when he was in prison under Heathen,

Note. had liberty to write to the establishment of the Church of God) That Heathen did shew

more mercy to Christians when they were in prison, than our persecutors did of late to godly men,

when they had neither Pen, Ink, nor Paper; when they had no friends to visit them, but were shut up

in a Dungeon deprived of all liberty: more cruel and savage were they then the Heathen of old.

Paul, though in Prison, yet he had this liberty to write to the Churches: But,

3. The occasion of his Epistle, it was this: *Paul* being in Prison, *Epaphras* who was the Teacher of this Church, he came from the Church of *Colosse* to visit *Paul* in Prison at *Rome*: And from that carriage of the Church I might note this: That

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Note. when the people of God are in Prison for a good cause, a Prison should not make them strangers each to other. Well, Epaphras being come to Rome, he tells Paul the estate of that Church, and Paul takes cognisance thereof, how he heard from Epaphras their Minister, that they did increase in the Gospel: and as he told him of this, so likewise Chap. 2. he tells him of evil Teachers that did increase in that Church; that whereas he had converted them to the faith, some erroneous men did trouble these Saints with Philosophical disputes and Mosaical Rites, endeavouring to pervert their minds from the simplicity of the Gospel; and upon this ground, Paul hearing this, writes this Epistle unto them, to settle them in the faith received: The matter of the Epistle will fully declare the ground of it: which treats chiefly of the most practical points of Religion.

I shall not trouble you with the Book in general, only it is very needful in my first choice of a Text, to shew you both the scope and sense thereof: I will bring you no farther back, than the Chapter out of which my Text is chosen, and so lead you a short step, only over 3 Verses, over which if you look, you will see the scope and connexion of these words.

The chief scope of the former part of this third Chapter is, to draw off the hearts of these Colossians from minding the things of the world, and alluring them to set their hearts and affections upon matters appertaining to God and their own salvation: and to quicken them to the obedience and practice of this Doctrine, he urges 3 irresistible and strong Arguments. As,

First, draw off your hearts; because Jesus Christ the head, he is risen and ascended up on high, and there sits at the right hand of his Father; and if the head be in Heaven, where should the Members be, but where the head is? shall Christ our head be in Heaven, and shall our hearts, who are his members lie groveling on the ground, and panting after the dust of the earth, making all our enquiry and labour after these? If Christ our head be risen, seek those things that are above, where Christ sits at God's right hand.

Secondly, Seek the things above, for you are dead, ver. 3. that is, you are dead to the world, and dead to sin, you have another manner of life than the world hath, you have a life of grace: As a dead man, he neither minds the pleasant Musick sounding in the Room, nor the gaudy sights or shows that may be before him, because he is dead; so you should be as dead men, not taken up with any thing here below; for you are dead, and your life is hid with Christ in God: a life hid in Christ, that men cannot see, and men do not know the excellency and beauty thereof.

Thirdly, He tells them why they should not set their hearts upon the things below. (A good subject to press upon good men:) Why? because you shall live with Christ a glorious life another day. Now if they must have a glorified life in another world, it is more meet they should seek the things appertaining to that life and that world, and not only seek the things that are below in this despicable world: and this is the Argument in my Text, *When Christ who is our life shall appear, then shall*

you also appear with him in glory. Thus you see the connexion, now see the sense.

In the words three things are to be opened.

First what is meant by this, that Christ is said to be our life? Secondly, what is meant by this, that Christ our life shall appear? Thirdly, what is meant by this, that we then shall appear with him in glory?

First, What is meant by this, *Christ who is our life*? I answer, Jesus Christ is said to be our life, not essentially, as if we did partake of that very essential life Jesus Christ doth enjoy, but he is said to be our life causally, that is, he is the Author and cause, and procurer of a Christians life. Now there is a twofold life in a Christian, and Christ is the double cause of this double life.

1. There is a life of grace, that we call Sanctification, that Christ is the cause of.

2. There is a life of glory, which we call glorification; that we shall enjoy with Christ, when the world is ended: of both these lives Christ is the cause. And, 1. he is the efficient cause, or Author of this life,

2. He is the procuring or meritorious cause, that is, Christ by dying, did deserve that we should live everlastingly: So that the meaning is plain, Christ is our life, that is, he is the Author of this life, and he is the meritorious cause, by his death, why we should live everlastingly, seeing he dyed, that he might destroy him that had the power of death, even the Devil. Again,

Quest. Secondly, what is meant by this phrase, When Christ who is our life shall appear?

Ans. In Scripture there is made mention of a threefold appearing of Jesus Christ, in a more then eminent way,

1. There is an appearing of Christ in the flesh corporally, that you read of, *1 John 3. 8. For this purpose the Son of God was manifested,* (the same with my Text) or appeared, *that he might destroy the works of the Devil.*

So *1 Tim. 3. 16. Great is the Mystery of Godliness, God manifest in the flesh, justified by the spirit,* that is, this is the mystery of Godliness, that Jesus Christ should appear or be manifest in the flesh to be man, and justified by a divine nature to be God: this is call'd manifestation; but this is not the meaning in this place, because this appearing is past, the appearing in my Text is in time to come: *When Christ our life shall appear.*

2. There is an appearing of Jesus Christ spiritually in the preaching of the Gospel. *Galat. 3. 1. O foolish Galathians, who hath bewitched you, that you should not obey the truth? before whose eyes Jesus Christ hath been evidently set forth, (that is appeared) Crucified among you.* Why the Galathians they never saw Christ Crucified, but they saw him apparently set forth in the preaching of the Gospel, *1 John 1. 2.* but this is not the appearance spoken of here neither: *When Christ who is our life shall appear.* But,

3. There is an appearance of Jesus Christ gloriously to judge both quick and dead at the last day, *To execute* that office, to which he is deputed by God the Father, to pass Judgment over all the world *1 Tim. 2. 14. looking for that blessed hope, &c.* and

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and this is the meaning of the phrase here. *When Christ who is our life shall appear.* Jesus Christ from whom we have the life of grace, and shall have the life of glory: Here is your comfort, this Christ shall one day have a glorious appearance to judge all the world.

Thirdly, *Q^u. What is meant by these words, Then shall you also appear with him in glory? Answ.* Before I open this phrase I would give you this note, that whereas it's said in Scripture, when Christ doth appear, then all the Saints of God shall appear in glory with Christ also: methinks this connexion doth strongly overthrow the Doctrine of the Millenaries, that Christ shall personally reign 1000 years upon earth, and then the Judgment-day shall be: for this Text saith, *We shall also appear with Christ in glory;* which they will not grant, but that Christ shall appear upon earth before this time of glorifying be: But to pass that. *You shall appear,* that is, your selves particularly, both in your bodies and souls, shall be glorified by Jesus Christ at that time; when Jesus Christ shall appear to judge the world, then shall it appear what glorious creatures you are, though now you are lookt upon as despicable and ugly: So that take the result of the words, it amounts to thus much, as if the Apostle should say, what life of grace you have, and what life of glory you shall have in Heaven, you are beholding to Jesus Christ for it, he is your life, you could not work life in your selves, but he is the Author and meritorious cause thereof, by his death you have life, and this Christ shall not be a hidden Christ, but this Jesus

Christ shall one day appear before all the world in glory, and when he appears, he shall not appear in glory and you in reproach, but you shall be in glory as well as he : *When Christ who is our life shall appear, then shall you also appear with him in glory.* In the words I shall observe two general parts.

First, Here's a description of Jesus Christ : Secondly here's a description of the Elect.

First, Here's a description of Jesus Christ, and that in two things.

First, What he is in relation to his people, *he is our life*.

Secondly, what he shall do, *Christ who is our life shall appear.* And,

Secondly, a description of the Elect, and that in two things likewise.

First, what they shall be, they shall appear with Christ in glory.

Secondly, the time when this shall be, when Christ shall appear. *When Christ who is our life shall appear, then shall we also appear with him in glory.*

From the parts thus laid open, three points of Doctrine are deducible.

First from what Christ is, *he is our life*, hence I Doct. 1. would note, *That Jesus Christ, he is the Author and procuring cause of a Christians spiritual life.*

Secondly, from what Christ shall do, *Christ who is our life shall appear* : hence you may note this

Doct. 2. lesson, *That Jesus Christ by whom believers live the life of grace and glory, shall one day appear in glory, or have a glorious appearing.*

Thirdly, from the description of the Elect, both what

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what they shall be, and the time when they shall be thus: Note this, That Jesus Christ hath reserved the full glorification of the Elect until he himself shall appear to judge the world. When he appears, then shall we also appear with him in glory. These are the Doctrines from which I shall speak many Sermons, and will be much for the comfort and consolation of the Elect: I begin with the first;

Doct. 3.

Doct. 1. Jesus Christ is the cause of a Christians spiritual life. Now this clause I shall handle it doubly: as there is a life of grace, called sanctification, and a life of glory called glorification, both which Christ is the Author of. I shall now speak only of the first;

Branch 1. That Jesus Christ is the Author or cause of that life of grace that believers have in this world. If you ask me why grace is called life? I answer, It is so called because the state of nature is called a death, You are dead in trespasses and sins. A man is dead in sin till he hath a principle of grace; now in way of contrariety to the condition of death, the state of grace is called a state of life, 1 Pet. 3. 7, You are partakers together of the grace of life.

Secondly, Grace is called life, because where it is, it shall never die; now what shall never die, may well be called life; where ever a principle of grace is, it shall never die. To prove the point I need not, the Text it self is sufficient, only one place more, John 4. 13. 14. Whoever drinks of this water shall thirst again, but whoever drinks of the water that I shall give him, he shall not thirst, but the water

I shall give him, shall be a well of water springing up to everlasting life. By this water is meant grace, and it's called living water, to note that grace shall never die in a man. Now this water that I give, if you have it, it shall never die, but it shall be a well of water springing up to eternal life, that is, if I give you grace but as a drop of water, that drop shall spring to a well, and that well shall not be drawn dry, but it shall spring in you to everlasting life, and I must give it you, I must be the Author saith Christ, of this well of water. In the handling of this point, only two things I shall shew.

First, how it appears that Jesus Christ is the Author of a Christians life.

Secondly, how you may discern whether Jesus Christ hath wrought in you this life of grace yea or no, that you may say Jesus Christ is your life, and then may have this seal, that when your life appears, you shall appear with him in glory.

First, how doth it appear that Jesus Christ is a Christians life?

Ans. Because none but Christ can be the Author of this life, therefore Christ must needs be he.

First, we our selves cannot; we that cannot breathe a natural life into our nostrils, much less are we able to breathe this life of grace, this life of God; we that could not make our selves men, we can much less make our selves Saints: To make a man, is an easier work than to make a Christian. If we could not give our selves a natural life, much more are we unable to give our selves a spiritual life. And that for three reasons.

1. Because of our impotency, we are weak and cannot do this work; the work of Grace is called a creation, Ephes. 2. 10. *We are created by God in Christ Jesus to good works.* Man hath too weak an arm to carry on a creating work. Again,

2. We are not only guilty of impotency, but of obstinacy also; we will not labour after grace: *You will not come unto me, saith Christ, that you might have life,* John 5. 40.

3. You are at enmity with grace, you love sin, and hate grace by nature; and a man will never labour to work that which he hates in himself and all others: that's the reason man cannot work this grace in himself; therefore Christ must do it.

II. As man cannot do it, so Devils will not do it; they who are, *Matth. 13.* like the fowls of the air, that when the seed is sown, would steal it out of the heart, and take away grace if possible; they will not give you grace: The Devils would oppose grace, and labour to make your grace less, and faith faint, but they will never work grace in you, if they could.

3. Angels cannot work grace in you, Angels cannot give you this life, and surely if they cannot do it, man cannot. They had not ability to keep grace when they had it; therefore they have not power to beget grace where it is not: if they could not keep grace, surely they cannot beget grace: It's an easier work to keep grace, than to get it. To work grace in the heart, is called a new creation, in the place before mentioned, and its a great deal above the power of Angels to create, they are but creatures, it must be the power of a God

God must create, *the same power that raised Christ from the dead, must work in men to believe*: Angels have not that strength of arm to put forth the power God did, they are not so strong as the Almighty, they cannot contend with him: And therefore if men cannot, Devils will not, and Angels have not power; the Crown of honor must lie upon Jesus Christ, and this Text must still hold true, Jesus Christ is the person that is our life. But,

2. The second Querie is, how you may discern whether Jesus Christ is your life yea or no? whether you have this life of grace or no? whether you can say with the Apostle, *1 Pet. 3. 7. that we are partakers together of this life of grace*? Oh beloved, I intreat you look into your own hearts, I know you all have the life of nature, but whether you have the life of grace, God only knows: ye may live the life of men, yet not the life of Christians; it is a life of grace that makes you Christians. I shall therefore give you two discoveries, whereby you may know whether Christ hath given you this life of grace, or no?

1. You shall know it by the properties of this spiritual life.

2. By the Concomitants that accompany it.

1. By the properties of it. Now as there are four properties of a natural life, so there is of a spiritual, which if they are not found in you, I may say as God said to *Abimelech*, *Gen. 20. 3. Thou art a dead man*, and thou wilt be a damn'd man too, if this life of grace be not in thee.

1. The first property of life is this, life hath ever

a nutritive appetite joined with it. Where ever there is life, there is a natural instinct in it to nourish that life God hath given it; a child as soon as it is born, it cries for the breast, and though never accustomed thereto, yet as soon as its given the breast, will draw the suck; it's natural to all to nourish life, every bird, and every beast will nourish life, this is a property where ever life is. Beloved, so I may say to you, where ever there is a spiritual life, you have an earnest desire in you by all sanctified ways and means, to nourish and increase that life of grace in your hearts; so the Apostle lays down, 1 Pet. 2. 2. *As new born babes desire the sincere milk of the word, that ye may grow thereby.* If you are but new born Christians, if you are born, if you have life, you will desire the sincere milk of the word, to grow up in that life; every creature desires things to feed upon suitable to its life, the Dog will feed on garbage, the Swine on swill, the Dove suitable to its life, will feed upon the finest grain; the Beasts upon the grass on the ground; and so every thing suitable to its life seeks its food: Thus it is with Christians, suitable to your lives will you desire your nourishment. Now I intreat you consider, what food do you desire? what do your appetites run after most? Some men if they can but feed their bellies, if but clothe their backs, if they can but maintain Trade, and gather in their debts, they are made men, and fear nothing in the world; if you live only a life of nature, you live thus: Therefore consider, you have lived 10, 20, 40 years; but what do you do to nourish this life of grace? what pains do you take in surveying your spirits, that an inroad
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and incurſion of ſin break not in upon you? what pains do you take to improve Ordinances, that by all your ſuckings at Goſpel Breasts, this ſpiritual life may grow ſtronger in you? If you do not thus, you have not this ſpiritual life in you, nor can you ſay that Jeſus Chriſt is your life.

Now this I might lay as a ſad charge upon you this days that do not look after this life of grace, that neither uſe means to get grace, nor thrive in grace; if you take no care to nourish and cheriſh this ſpiritual life, it is an Argument the life of Jeſus Chriſt is not found in you. Again

Secondly, life is of this property, where ever life is, it is generative, or communicative of it ſelf. All living creatures have ſome ſeminary of generation in them for propagating their own kind. Plants, that have but a growing life, they have a ſeed or ſap in them, by which the tree grows, or increaſeth, that one tree may make many trees: Gen. 1. 11. every living creature doth love to propagate its own kind: Beaſts increaſe their kind, Birds their kind, and Men their kind, whatever hath life, hath ſomewhat in it to communicate to its own kind: And hereby you may diſcover whether you have the life of Chriſt, yea or no. This life of grace will be communicative, that is, it will make you induſtrious that others ſhall have grace as well as you: A man that is in a married condition, it's natural for him to deſire children from his own loins, that may enjoy his ſubſtance together with him; it is ſo in a ſpiritual condition: Therefore, 1 Pet. 3. 7. the Apoſtle ſhews the reaſon why man and wife ſhould live together according to the

the word, to promote the salvation of each other; the man should be a man of knowledge to teach his wife, and the woman should do her duty, and both to pray together for the souls of each other, considering, saith the Apostle, that you are *partakers together of the grace of life*. The grace of life will make the husband do his duty, and the wife hers: Therefore, oh beloved, you have not the grace of life that can live ten, twenty years in your family, yet never labour to bring home the wife that lies by your side, never labour to work grace in your children that sit at your Table, never labour to convey this life to your servants, to be instruments of good to them, that are drudges to do your work, never care they shall do Gods work as well as yours. If you had this grace of life in you, it would be natural to you to dispense this life, and communicate it to others as well as your selves. The Spirit is a communicating Spirit. We read, *Acts 2.* the Spirit of God came down upon the Apostles, and some other Christians, like fiery Tongues. It came down like fire; fire is the most generating thing that is. If there be but a spark of fire, let but this alone, or do but blow it, it will kindle to a flame, and not only to burn in your Chimney, but give it way, it will burn your house also: Fire is of a communicating nature; and the Tongue we know that's an instrument in mans body, whereby a man communicates what good he hath in him; if a man have never so much good, if he have not a tongue to utter it to others, it will do them no good. Now the Spirit came down like fiery tongues, to denote that their grace must spread

spread like fire, and they must have Tongues to communicate and dispense it to others, that they may have the life of grace in them as well as they. But

Thirdly, where there is life, there is sense to feel any injury or violence offered to this life. And oh follow me here, and I doubt many men will be found but living Ghosts in Gods presence this day: where there is a natural life, there is a sensibleness of any injury that may be done to prejudice that life: The poor worm, if you tread upon it, will wind it self, and run into a corner, still labouring to avoid what may wrong its life. The very Beasts will eat nothing that shall be hurtful to their life. A little child will not take the thing down that is hurtful to the taste; there be five senses, three are very profitable, but two of necessity, tasting and feeling. Beloved, it is thus, if you have the life of grace, you will be sensible of any thing that may be prejudicial or injurious to that life. What's that? Why there is nothing injurious to the life of grace, but only sin in your hearts and lives, and the temptations of the Devil: these are the great enemies to grace. Now if you have life, you will be sensible of the sins you commit. Oh what prejudice do those thousands of lusts that I harbour in my soul, what wrong do they to my graces? they keep my grace low, they keep my graces dying, they keep my graces from thriving in me, were you ever sensible of this, what impeachment the having sin in your hearts was to your graces? Did you ever grieve? Did you ever lament this? Had you the life of grace you would oppose sin, that so wrongs
 your

your grace. And then for temptation also, haply the Devil hath tempted you to horrible lusts, to pride one day, to deceit another, to uncleanness a third, to profaness a fourth, sin after sin every day, and yet ye were never sensible of this, never laid this to heart. A living member is sensible of the smallest prick, whereas a dead body is not sensible of the darkness of the grave, the weight of the earth, the gnawing of worms, the stench of rottenness; so haply you lie under the guilt of many millions of sins, and though they are as heavy as mountains of lead, yet you never feel the weight of the least sin with one of your fingers. This never makes your heart grieve, and be perplexed. Alas! lay this to your hearts, Jesus Christ is not your life; If Christ were your life, you would be deeply sensible of any thing, that may injure or do wrong to that spiritual life. Now where are you, oh you insensible sinners that have a thousand lusts your hearts may say you are guilty of: yet your thoughts never troubled, your hearts never grieve. Oh do not say with an impudent face, Jesus Christ is your life.

Fourthly, where ever life is, the actions of that life are done from an internal principle; there is a natural heat which is the Fountain thereof, by which the body is made operative and vigorous; therefore in living creatures the heart first lives, because it is the forge of spirits and fountain of heat. As now, a man that sings, or lifts up his voice, he hath an internal principle in him of that motion: A man may make a thing screek and make a noise by clapping two things together, but

this is from an outward principle; but when a man speaks, he speaks from an inward principle, if he have life. So it is with the spiritual life, a man that hath no spiritual life in him, he may do much by external parts from vain glory, from the example of neighbors about him, from fear of Hell, from hope of Heaven, from looking after reward, these are all but external principles to move action, these men may act far in a godly course, yet have no spirit of life in them. But if the spirit of life be in you, all the actions you do, are from an internal principle. There is a principle of grace in the heart, therefore you act, therefore you cherish, and therefore you improve grace. Though there were no God to condemn, nor Devil to accuse, or Hell to torment, or Heaven to reward, yet there is an innate principle in you, that grace is amiable, sin abominable, God desirable, and his ways pleasurable, somewhat within man makes him set upon the ways of God, though none of these external motives should allure.

Quest. But now you will ask, When doth a man any gracious act from an internal principle of Grace? *Answer.*

Answer. First, if a man doth any gracious action from an inward principle of grace, there is a con-natural suitableness in his heart to all grace. A man that only acts grace from external principles, he will act some graces, but he will not act all: graces that carry more self-denial, and more difficulty, and more danger, those he can never endure to act, because it is not for the love of grace, but for the love of self that he doth any thing, whereas when
man

man acts grace from an inward principle, there is a futableness in his heart to every grace.

Secondly, he sees an amiable beauty in every grace. Many men may act grace, when they never love grace: when they see no beauty in grace at all, they see profit in grace, and therefore they act grace: but the man that acts from an internal principle, he sees an amiableness in grace, therefore he loves it, therefore he walks in it.

Thirdly, he bears in his heart an ardent affection to grace, because of the native lustre and beauty he sees in it, therefore love puts him upon the prosecution, and acting of grace. And now I beseech you all before the Lord this day, overlook your own hearts, to see whether you can stand or fall by this trial, - whether you can say, Jesus Christ is your life or no.

Secondly, you may know whether you have this life of grace or no, by the concomitants of it.

1. Where the life of grace is, there the power of sin is destroyed and mortified, Col. 3. 3. *Ye are dead*, that is, dead to sin, the power and prevalency of sin was subdued in them. So Rom. 6. 11. *Likewise reckon ye your selves dead unto sin, but alive unto God through Jesus Christ.* If sin reign in you, &c. you have no life of grace.

2. Where the life of grace is, there we are dead to the world, Gal. 2. 20. *I live, yet not I, but Christ liveth in me,* &c. minds not the things of the world, is not taken up with them. As a dead man takes no notice of pleasant musick, gaudy sights, &c. If you are still alive to the world, let your affections upon things of the earth, the life

of grace is not abiding in you.

3. Where the life of grace is, there is a love to those that are partakers of the same grace of life together with us. Every creature loves that creature best that lives the same life it lives; so should Christians do, *1 John 3. 14. We know that we are passed from death to life, because we love the Brethren; he that loveth not his brother, abideth in death.*

Now to shut up all in a practical use.

First, Is it so, that Jesus Christ is the Author and cause of a Christians life? This may be for condemnation to all them that are out of Christ, that have not a real interest in Jesus Christ: You that are Christless men, you are but dead men, and you will be damned men too, because there is no life but in Jesus Christ.

Secondly, Is Christ the cause of your spiritual life? This then is for condemnation to the *Pelagians*, that hold, they are able by the power of Nature to work grace in their own hearts. Here the Text saith, Christ, and Christ only is able. This Doctrine therefore strikes at them that think Nature's hand strong enough to work this life of grace in the soul.

Thirdly, Is Jesus Christ your life? This is for great consolation to you that have this life of grace in your hearts, yet find a decay in that spiritual life, who are in that languishing condition the Church of God was, *Revel. 3. 2. Strengthen that which remains, that is ready to die.* Many of you have this seed of life in you, yet may be but in a languishing and decaying condition; why though you wither in your Branches, you shall never wither in

in your Root. Jesus Christ the Root of *Jesse* is your Root; this Root hath sap enough still to communicate to all its Branches; this Head hath spirit enough to distribute to all its Members: therefore fear not. If Christ be the Root, and cause of your life, you shall never die; you may come to languishments and decays, but you shall never die, because *Jesus Christ is your life.*

The end of the first Sermon.



SERMON II.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

IN thy first entrance into these words, I gave you both the scope and the sense; I gave you likewise the parts observable, and the points thence deducible; the observations I rais'd from the words were three. From these words, *Christ who is our life*, was rais'd this Doctrine, *That Jesus Christ is the Author and Cause of a Christians life*. I told you the life of a Christian is twofold, the life of grace, that we call Sanctification; and the life of glory, called Glorification; both these Jesus Christ is the Author of. I have finished the first part, to wit, the life of Grace.

Branch

Branch 2. I now pass to handle the second Branch of the Doctrine, That Jesus Christ is not only our life, so as to beget the life of grace in us, but Jesus Christ is our life in a second sense, so as to bring us to eternal life, the life of Glory.

Now before I can come to fall into the application of this point, wherein the chief marrow and sweetness of it lies, I must speak somewhat for the explication of it. To speak of glory, a thing which we never see, it is hard to speak much about it, unless we keep to Scripture, which are words of soberness and truth about that matter. If the Sun dazzle the eyes of him that looketh into it, much more will the glory that is ten thousand times brighter than the Sun. There are many points wherein men meddle about glory, who are taken up into such Raptures, that before they come down, they are plung'd into a labyrinth of error.

'Tis a good speech of Gregory in his Morals, when a mortal man speaks of glory to come, it is as much as if a man born blind should dispute about the light, which he never saw. So difficult and dangerous it is to lanch

Cum homo mortalitatis de gloria aeterna differit, cecus de luce disputat. Greg. Moral.

deeply into this Ocean: I shall not speak much of the Doctrinal part of this point, only I shall follow it by way of explication, by way of probation, and by way of application.

First, by way of explication, two things are to be explained, as

1. What this life of glory is.

2. How Jesus Christ is the Author of that glory Believers shall have in Heaven.

First, what this life is. For answer to which, take this description. This life of glory, it is that happy and blessed state which God, through Christ, of his meer grace, hath provided for all the elect after the day of Judgment, whereby their bodies shall be raised from the grave, and both bodies and souls shall be glorified in a full communion with, and fruition of God the Father, Son, and Holy Ghost, and all the Saints and Angels in Heaven for ever. This is glory in a general description of it. Many Queries are to be spoken to about it, as about the glorifying of the body and soul, and the degrees of it, which will fall in more properly in the last point. But

Secondly, How is *Jesus Christ* the cause of that glorified life the elect shall have in Heaven?

First, he is the Author, or efficient cause; he is the cause, by way of efficiency of this blessed condition, Heb. 5. 9. *He is the Author of eternal life to all that obey him.* Eternal life and eternal salvation are both one, of which, saith the Apostle, he is the Author: So John 10. 28. *I give unto them eternal life, and they shall never perish, nor shall any take them out of my hands.* Again

Secondly, Jesus Christ is the cause of this life meritoriously, that is, Jesus Christ by dying a shameful death, did purchase, or merit to all the elect, a glorious life: Therefore you read, Rom. 5. 21. it is by Christs procurement you have this life. 1 John 5. 11. *God hath given us eternal life, and this life is in his Son,* that is, it is given us by procurement of his Son, he dying a shameful death, to procure for the elect a life of glory. Then,

Thirdly,

Thirdly, Christ is said to be the cause, as efficiently and meritoriously, so also preparatively: He is said to be the cause of it, because he is the person that doth prepare this glorified state for us, and prepare us for that state: He is the person, first that prepares this glorified state for us, John 14. 31. *I will go before to prepare a place for you* (that is, to prepare this glorified state, Heaven, for you) *that where I am you might be also.* So Matth. 25. 34. *Come you blessed of my Father, inherit the kingdom prepared for you.* Christ is the Author of this condition, preparing the condition for us. Then secondly, not only so, but he prepares us for that glorified condition also, Col. 1. 12. *Giving thanks to the Father, and to Jesus Christ, who hath made us meet to be partakers of that inheritance with the Saints in light.* There Jesus Christ is the Author, in making you fit for this glorified condition. Hence you read, 2 Tim. 2. 21. *You are made vessels of honor,* that is, you are vessels ordained for Heaven; but how is it? *He hath sanctified you, and made you meet for the Masters use, and prepared you for every good work.* If the Lord should bring a wicked man to Heaven, Heaven would be a Hell to him: for he that loves not grace upon Earth, will never love it in Heaven: Therefore God, as he must prepare Heaven for man, so he must prepare man, and make him fit for Heaven, and therein is the blessedness of this condition.

Fourthly, Christ is the cause of this life promissorily, because he hath promised it to all his elect, 1 Joh. 2. 25. *And this is the promise which he hath promised us, even eternal life.*

Secondly,

Secondly, to prove the point, I shall give you two or three Scriptures, (in the mouth of two or three witnesses it is enough to establish every word) John 17. 2. *The hour is come, O Father, glorifie thy Son, that thy Son may glorifie thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* As many as God the Father hath given Jesus Christ by election, so many he gives Heaven to by redemption. So likewise 1 Joh. 5. 11, 12. *And this is the Record, that God hath given to us eternal life, and this life is in his Son: that is, this life comes from Jesus Christ, and is procured for us by Jesus Christ, and none else.* And so 1 Pet. 5. 10. *The God of all grace, who hath called us to eternal glory by Jesus Christ.* God would have grace to call every man to Heaven, but this is by Jesus Christ, so that Jesus Christ is the Author of all our glory. But this point is not so meet to be dived into by a speculative discussion, as to be improved by a practical application; I shall therefore bring down the point to some practical uses.

Use. Is it so, that Jesus Christ is the Author and cause of a Christians life of glory; then this administers a double use. In point of Information, and in point of Examination.

First, for Information: And by virtue of this Doctrine, there are 11 practical inferences in this use, I might draw from this point.

1. If Jesus Christ be the Author and cause of your eternal and glorified life, which you shall have in Heaven: O then do you endeavour to glorifie Jesus Christ while you live here in this world; this

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is but equity, if Christ doth make it the great work of his mediatorship, of his coming into the world, to bring you to glory, to be your life, it is but equity, that you should imploy that little span, and scantling of your lives here to glorifie Jesus Christ. This is the argument we read in Scripture, that Jesus Christ did plead with his Father, why his Father should receive him into glory. Read the Argument, John 17. 4, 5. *I have glorified thee upon earth, I have finished the work thou gavest me to do. Now, O Father glorifie me with thy own self, with the glory I had with thee before the world was.* Here Jesus Christ makes it the foundation of his Argument why he should be glorified with his Father, with the same glory he had; why, O Father, I have glorified thee upon earth. Beloved, can you make this Argument to God when you are to die? Can you go to God as Jesus Christ did, and upon the same grounds plead for glory from him? Can you say, Father, I have glorified thee upon earth, I have given glory to thee in my relations, glorified thee in my duties, glorified thee in my profession of Religion? Can you say, that upon earth you have thus glorified him? What glory hast thou brought to him that procures glory to thee? Jesus made this the foundation of his pleading to his Father for glory in Heaven. That's the first inference, If Christ doth procure for you a life of glory, then you are obliged to order your lives so, as to glorifie Jesus Christ while you live in this world. And if you ask me, How so? Christ himself answers it, *Herein is my Father glorified, if you bring forth much fruit;* John 15. 8. verse, you
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glorifie the Father, and glorifie Jesus Christ, being a fruitful people under the use of Ordinances.

2. Is Jesus Christ the cause and Author of your glorified life in Heaven? then O reflect upon the unkindness of your carriage towards Jesus Christ since you lived in this world. Jesus Christ is the author of your life, but you have been the cause of his death: Jesus Christ is the author of your glory, but your sins have been the cause of his shame: you are ashamed of him here on earth, he is not ashamed to have you appear before his Father and all Saints and Angels in Heaven: you put a Crown of thorns upon Christs head, Christ puts a Crown of glory upon yours: you thought earth too much for Christ, you would not let him live here, Christ doth not think Heaven too much for you: If Christ be the procurer of a glorified life for you, then O learn to reflect upon your unkindness, and let the unkindness of your lives to Jesus Christ, work in you a penitential sorrow and relenting of heart.

3. Is Christ the author of your glorified state? then learn this, that while you live a life here in this world, you make provision for this eternal life: And if you ask me, How so? The Holy Ghost tells ye, 1 Tim. 6. 11, 12. *Lay hold upon eternal life. How so? Why, Follow righteousness, follow meekness, follow faith and godliness, fight the good fight of Faith,* and that's the way to lay hold upon eternal life: the multiplication of grace, and opposition against sin, encountring with Satan, combating with temptation, whether from the World, Flesh, or Devil, that's the way to provide for eternal life.

Beloved,

Beloved, if Jesus Christ will provide for you a life of glory, surely this life is worthy the looking for, worthy the labouring for, and worthy the praying for, else it is not thanks-worthy: lay up provision for this eternal life. I have read of a Nation that use to chuse their Kings once every year, and whilst they reign they should live pompously, and have all the fulness their hearts could wish; but when the year was over, all their pomp was taken away, and they banished into some obscure place ever after. One King hearing this, being call'd to reign over that Nation; that year he reigned as King, he was not lavish in spending his revenues, but heapt up all the Treasure he could gather together to send into that place where he should be banisht, that so in that year of his reign he might provide to live comfortably all his life after. Beloved, I only make this use of this, The Lord hath given you time to live in this world, and but a little time, it may be not a week, not a day; while you live here, you are in the way to salvation, you suck at the breasts of those Ordinances that may feed you to eternal life, you draw at those wells that the Scripture calls the *wells of Salvation*; now remember whilst you live here, lay up for the life of your banishment, you are to be banisht hence, you are not to reign here long, lay up therefore provision for that future time, and future life you are to lead in glory, work while 'tis day, the night cometh when no man can work.

4. If Christ have provided for Believers eternal glory, then let not the trivial imployments of this present life hinder you from labouring about the great

great and important Affairs of the life to come. *Artaxerxes*, he is taxed by Historians, to be of a very low and sordid Spirit, that would be making but hafts for Knives, a beggarly and low employment, and by reason of that trivial work, would neglect the government of his Kingdom. Truly, many men are more foolish than he. Shall I say hafts of Knives? Nay, pins, points, and trifles, do so take up the hearts and hands of many men, that by reason of these trivial employments, they neglect the great Affairs of the Kingdom of glory. We all blame *Archimedes* for a stupified man, who when the City was besieged, his Enemies round about him, breaking in upon him to cut his throat, was then drawing lines in dust, careless of all Enemies or Bullets that flew about his ears. Truly you know, not whether messengers of death may not be sent before the morning: and yet the Lord knows if God should send death amongst us, we may justly fear, many of us *Archimedes*-like, are drawing lines in the dust, busying our selves about mean employments, our hearts and hands being taken up with them, and the great affairs of this glorious state never lookt after. O beloved, I intreat you, if a glorious life be procured by Jesus Christ, then let not the trivial and mean employments of this world hinder you from the pursuit of this glorious condition.

5. If Jesus Christ be the author and cause of this glorious life, this should teach you to be ever longing and panting after this glorified condition: your natural life, and all the refreshments and comforts belonging thereto, they are no way valuable to that

that inestimable blessedness of this glorified estate. It's a speech of *Augustine*, That whosoever doth consider the happiness of eternal life, and the eternity of that happy life, will have an earnest desire of that glorified condition kindled in his breast. I remember *Pliny* speaks of a Bird that he calls *Avis Paradisi*, a Bird of Paradise, and he declares the property of this Bird, that it cannot indure to pitch low upon the ground, but it will always pitch upon the highest trees, and seldom or never upon the low ground, and therefore call'd by him a Bird of Paradise. Upon a time this Bird was taken, and being tied by the leg, *Historians* say, it mourned night and day that it could not flie aloft. Beloved, you that are the Sons of Paradise, you should remember and resemble this Bird of Paradise, here you are clog'd with imployments, and clog'd with temptations, and clog'd with variety of lusts, that when you would soar aloft to your God and Redeemer, you are held down with these clogs below, you cannot raise your spirits; now do as this Bird did, mourn night and day, have longings and pantings of soul after this glorious estate, being a state of glory procured by Jesus Christ.

Is Jesus Christ the author of this glorified life; then take heed of doing any thing that may disparage or disgrace this glorified life that one day you shall have by Jesus Christ, whiles thou livest here in the world. *Alexander* when he was invited to run a race amongst the common multitude,

Quisquis summam vitam eternam felicitatem, & felicitatis illius eternitatem considerat, in ejus corde desiderium ejusdem per Sp. sanctum accenditur.

titude, he gave them this answer, It's meet that a Kings Son should only accompany the Sons of Princes in their undertakings, and so he stood upon his birth, and would not disgrace his Father and Birth, and princely nature so far as to be amongst the common multitude. Beloved, I would have you do as this *Alexander* did, you have each of you a race to run, (*Let us run with patience the race that is set before us*, so the ways of Christianity are called) and in running your race the Devil would have you mix your selves with such lusts, and such sins as he presents before you. Now speak out of an Heroick and sanctified heart, as *Alexander* did of a noble mind, that in running your race you will only walk with Kings Sons, you will walk as the children of the great King of Heaven, you will not mix or join your selves with the base and common things here below. Beloved, do nothing to disgrace this glorified estate. And if you ask me what it is that will disgrace this estate? I answer, There are four particulars, of all which you must take heed.

As 1. Falling into scandalous sins. Oh how unsuitable is this to that glorious condition! This is to turn your glory into shame. Scandalous sins in those that shall be heirs of glory, are like foul spots in a clean cloth. By no means touch any unclean thing, you that expect God should receive you.

2. Hanging down the head dejectedly for every cross you meet with in this present life. We find in Scripture, the people of God were so inflamed and transported in the thoughts of their glorified

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condition to come, that they smil'd at all the sorrows and sufferings, and tortures they were to meet with here below. Heb. 11. 35. *They endured scourgings and cruel mockings, and the women endured tortures, and would not accept deliverance, because they expected a better resurrection,* to be happy with Jesus Christ when he comes to judgment. Beloved, you will very much disparage your glorified estate, if every cross you meet with make you hang down your heads: Bethink your selves, that though this life be subject to shame, the life to come hath no shame but all glory in it. A Kings Son that walks in disguise, suppose one man give him not the wall, and another give him not respect, why they do not know him; shall this man therefore be discouraged? No, he should bear up his heart in this, now I am disguised, men know me not; but time will come, I shall wear a Crown, and sit upon my Throne, and then all men will respect me; so the people of God they are Princes Sons, but in disguise, men do not know your glory, the world doth not see your excellency: but the time shall come you shall sit upon the Throne; for in the words before my Text, *Your life is hid with Christ in God;* which if it be, then do not be dejected at whatever misery you may sustain here, your glorified life will make up all. Rom. 8. 18. *For I reckon that the sufferings of this present life, are not worthy to be compared with the glory which shall be revealed in us.*

3. That there should be divisions, and jars, and differences between them who are to be partakers of the same glorified life; this is a great blemish

to this estate; that believers, that shall partake of the same glory, and have fellowship in the same happiness, yet whilst they live a life in this world, cannot live in love, that there should be jars and contentions amongst us. It was the saying of a dying man to his friends about him, I am going to a place where *Luther* and *Zwinglius* are good friends, they could not agree in their life time, but when they died, they were good friends in heaven, heaven makes all at peace together, and that makes it a glorious state, because it is a peaceable state: this therefore is a shame to us, that division and dissention should be amongst us, that are to partake of the same glorified condition with Christ in Heaven.

4. This will blemish your estates, to live in familiarity with those men who shall never be partakers of this glorified condition: that while you live in this world here, you should be most conversant with them that shall never have fellowship with you in this glorified life. What is this, but as the poorest man in the Gospel, to leave the society of the living, and walk among the dead? What is this, but as *Nebuchadnezzar*, to leave the company of men, and eat grass amongst the beasts? To be glorified Saints, that shall have a glorified life, and to make them your companions that shall not partake of this life, what a blemish will this be to your glory? I remember some ten years ago, my self being present, when a Scholar of *Oxford* lay upon his death-bed, & making a profession of his faith and grace, for the satisfaction of his friends about him, he had this expression: O Lord I find
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by the decay of Nature, I have not long to live, I put up this request to thee before I dye, that that company I most delighted in, and had fellowship with while I lived upon earth, that company I might be with in Heaven; and those companions I could never delight in upon earth, that I might never be clog'd with them when I am dead. This was his expression, and I shall only make this use of it, That it will be a great shame to you, when you come in glory, if you should be heirs of glory, and yet all your companions on earth be drunkards, swearers, adulterers, prophane, and such as shall never see glory with you, what can you say, if you are guilty? Could you say upon your death-beds, Lord bring me to those mens company in whom I delighted when I was living? Or, Lord bring me not to those mens company when dead, whom I could not abide when I was living? Should some of you with this, you would with yourselves in hell, for only drunkards and swearers have been your companions, and this would lay a great reproach upon glory.

7. Is Jesus Christ the author of this glorified life? then this should comfort you against all the sufferings you are to meet with in this present life. Why? because you shall have a glorified life which will make amends for all. If you suffer here, your sufferings shall end; but in glory you shall have an endless life: If you suffer shame here, it shall be requited with eternal glory hereafter, Rom. 8. 18. *I reckon not the sufferings of this present life worthy to be compared with the glory that shall be revealed. The glory that shall be revealed is so transcendent,*

the sufferings of this life are not to be compared with it. It's reported in *Fox* his Acts and Monuments of the Church, that two Martyrs going to the stake, when fire was putting to them, one of the Martyrs shrunk back, and fell off for fear; the other Martyr seeing him faint, bid him cheer up, for one half hour in glory would make him forget all his pains. And truly so I might say to you, Have you a life time of sickness, and a life time of losses, and a life time of crosses, lay this to your hearts, a little time in this blessed state of glory, will make you forget all your sorrows.

8. If Christ be the author of this life of glory, think not your lives, nor any comforts belonging thereto, too dear to part with for Jesus Christ. It was the saying of a Martyr, in the thoughts of Christ kindness to him, Had I as many lives as hairs on my head, and had I as much bloud in my veins, as water in the Sea, I would think all well spent for him that spent his life for me. Why, beloved, lay this to heart, if Christ procures for you a glorified life, do not value your lives too dear for Jesus Christ. It is recorded of *Barnabas*, and others, that their lives were not dear to them for the testimony of Jesus Christ. Nothing should be too dear to you for the testimony of that Christ that hath procured this life of glory for you.

9. Is Christ the author of this life? Then learn hence, It is no shame for a man to walk in a way of Religion. It is no shame for a man to endeavour to save his soul, by living in a course of holiness, because, Rom. 6. 22. *The fruit of holiness tends to everlasting life.* Holiness is no shame, because

cause it tends to this end, to a life of glory. That action is a shame to a man, which is shame in the end: If holiness did end in shame, it were a shame, but holiness is but an entrance into glory; and therefore to live in a course of holiness is no shameful life, because it tends to that life that is a life of glory. In *Philemons Epistle*, *verse 6.* Paul writes to *Philemon*, *Receive him*, saith Paul, *now, not as a servant, but more then a servant.* Onesimus was only a poor servant before conversion, yea but when he was converted from his sinful and loose life, then saith Paul, *Receive Onesimus not as a servant, but more.*

Beloved, Conversion and Sanctification, it makes you who are poor handmaids, and prentises, it makes you servants, and more then servants. It makes you who are Gentlemen, Gentlemen, and more then Gentlemen. Holiness, it no way ignobles, but raises your honor; for, Religion is no disgrace, because it tends to glory.

10. Is Christ the Author of this glorified life? Then, O live in magnifying the riches of the grace and mercy that is in Jesus Christ. Here is grace beyond compare, that Christ brings life to you, who brought death to him! that Christ gives glory to you, that brought shame to him! Christ gives a heaven to you, that thought the earth too good for him! Christ pleads to his Father for you that contradicted him, *Heb. 12. 3.* *He suffered the contradiction of sinners.* Jesus Christ crowns you with a Crown of Glory to your honour, that put a Crown of thorns upon Christ's head to his disgrace: O magnific this grace, that shews your

kindness for your unkindness, love for your hatred, good turns for the ill turns you have done him; Great cause you have to magnifie the greatness of this mercy. The patience of a man had been worn out long ere this, with the many and deadly provocations which you have offered to Jesus Christ; had not his patience been infinite, it had been worn out before this day: O magnifie Christ, that he should be the Author of eternal life, for such unworthy creatures as we are.

11. Cleave to Jesus Christ in affection and love, all your days. Why do children love their Parents by instinct of nature? but because they have their life from them: here let grace incline your hearts: you have a life from Christ, O love Christ; you have a glorified life from Christ, O glorifie Christ. It is reported of the Elephant, that because it wants one bone in its back, if the creature fall, it can never rise again, but must there languish and die. Upon some accident, an Elephant sleeping fell down, and so could not rise, but lay there endeavouring for life to get up, and could not; A Traveller upon the way seeing this, had compassion upon the creature, and put to his strength and helpt him up: The Elephant by the instinct of nature, to requite the man for his kindness, did follow the man to his dying day; and Historians say, when this man dyed, the Elephant lay upon his Masters grave, and there dyed where his Master dyed. This Elephant resembles fallen *Adam*, and all us fallen in *Adam*, and we so fell that the fall broke all our bones, we could never rise by our own strengths. Now Jesus Christ the good *Samaritan*, he came by

by, and seeing us broken by our fall, he put to his helping hand, and raised us from a state of death, to a condition of life. If the Elephant would requite the man for his kindness, O how should you requite your Saviour, when you had fallen into hell had not he put to his helping hand? O cleave to Christ, and love that Christ who is the Author and cause of so glorious a life.

Thus much for Information.

Use 2. The next use is a use of examination, I know the deceitfulness of our hearts is such, that Doctrines of comfort we can presently snatch at, when threatnings and reproofs, we turn the deaf ear to. Now lest you should be lull'd asleep, and think, you that have Iron hearts are vessels of glory, and you that are ashamed of Jesus Christ upon earth, you should appear before God the Father at the Judgment day with the Angels in glory; lest you should deceive your selves, and think you shall partake of this glorious life, when you shall not, I shall lay down those characters that the Scripture holds forth, whereby you may assure your hearts, that you are the persons that shall have a glorified life by Jesus Christ.

1. If you shall partake of this glorious life, the Lord before you die, will make you repent for all the evils you have done during this sinful life of yours upon earth: *Act. 11. 18. When they heard these things they held their peace, saying, then hath God also to the Gentiles granted repentance unto life.* Mark, God hath granted life, that is, salvation, that's the state here spoken of, and upon what condition? *God hath granted repentance unto life.*

No life of glory without repentance of your sinful life here: Therefore O you stout-hearted sinners that walk with a brow of brass, and necks of Iron, you whose hearts are like Adamant, that all the sins of your life can never pierce nor wound your hearts, do not lay hold upon this glorified estate, for *God hath granted to the Gentiles repentance unto life.* Repentance in this life is a condition, if you expect glory in the life to come.

2. You must believe, *Act. 13. 48. As many as were ordained to eternal life believed.* So *John 20. 31. These are written that you might believe that Jesus is the Christ, the Son of God, and that believing in him, you might have life through his name.* There is no life through Christs name but by believing; and therefore you that lie under a state of unbelief, cannot expect to have this life of glory by Jesus Christ.

3. Those that shall partake of this life, they bear an unfeigned love to all those that shall be partakers of this life of glory with themselves. *1 Joh. 3. 14. By this we know we are translated from death to life, because we love the brethren;* Loving the brethren is not a cause why it was so, but a sign that it was so: *that they were translated from death,* that is, from a condition of sin, to obtain eternal life by Jesus Christ, for loving the brethren. Therefore all you that bear an inveterate grudge in your hearts against godly men, because Godly; under that notion, because Religious; if you live and die in this estate, you cannot expect to live a glorious life with Jesus Christ: for how can you expect to live with them in glory, that

far with them that are heirs of glory whilst you live here?

4. A fourth condition to which this glory is annexed is, the saving knowledge of Jesus Christ. John 17. 3. *This is life eternal to know thee the only true God, and Jesus Christ whom thou hast sent.* This is life eternal in two senses. 1. It's life eternal by initiation, it is the beginning of glory; grace is the infancy of glory, and glory the old age of grace. 2. It is life eternal by way of confirmation; if you know savingly Jesus Christ, it may be a seal of confirmation to you, you shall have eternal life by Jesus Christ: for, *this is life eternal to know*, that is, this gives us assurance of eternal life, if we savingly know it.

5. If you have a conscientious care to walk in obedience, and conformity to Jesus Christ while you live in this world, you have a seal to your hearts that you shall have a glorified life by Jesus Christ, 1 Joh. 3. 2. *Behold now we are the sons of God, but it doth not appear what we shall be, but we know that when he shall appear we shall be like him,* (the same with my Text, we shall appear with him in glory.) What then? *And every man that hath this hope in him, purifieth himself, even as he is pure.* That is; he that hopes to have this glorified life by Jesus Christ, every man that looks after this condition, he will purifie himself, even as Christ is pure, according to his capacity and measure. Where ever Jesus Christ is the author of your life, he will work in you a conscientious care to be conformable and obedient to him while you live here. The like excellent phrase is in Heb. 5. 9.

He is become the Author of eternal salvation to all them that obey him, and to none else. And therefore beloved, all you that take no care how you live, what sins you commit, what duties you neglect, what company you keep, what courses you follow, take it from God, you can have no pledge to your souls, that you shall have a life of glory by Jesus Christ.

6. They who by the power of mortification can kill the reigning and vigorous working of sin in their hearts, they have a seal of glory in the world to come. And this is laid down in the words before my Text, Colos. 3. 3. *You are dead, and your life is hid with Christ in God; when Christ therefore who is our life shall appear, then shall we also appear with him in glory:* where the Apostle makes this the character of them that shall have eternal life by Christ, to be persons that are dead; Dead, what's that? not a death of nature, for they were alive to whom he spake; but they were dead, that is, dead to sin, sin had no power over them, Rom.

6. *Dead to sin, but alive to God:* By the power of mortifying grace, the power and predominancy of sin was subdued in them, and being dead, this was a seal to them, that when Christ did appear, they should also appear with him in glory. I beseech you view over these conditions, and now I have named them, I beseech you mistake me not, I do not say these are causes for which you shall be glorified, but they are conditions, without which you shall never be glorified.

Non sperare potest celeste Regnum cui neque super propriam regnare concupiscentiam adhuc datur.

The end of the second Sermon.



SERMON III.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

IN my entrance upon these words, I gave you both the sense and interpretation of them. The Observations deducible were three, 1. *That Jesus Christ is a Christians life*: this I have finished, I now proceed to the second Particular considerable, and that is in the next clause, *Shall appear, when Christ who is our life shall appear*. But before I can draw out the Doctrine, I must open the terms.

Quest. What is meant here by this appearing of Jesus Christ? That you may know this, I shall first resolve it negatively, That the appearing of Christ in glory in this Text, is not meant after the Jewish sense. The Jews they apprehend by the appearing

of Christ, and those Promises in Scripture about it, that it relates to the coming of their promised Messiah in the flesh, that he shall reign as their temporal King in pomp and Majesty amongst them upon earth. Now this appearing of Christ in the flesh is past already, and not to come, and therefore in this sense cannot be admitted.

2. The appearing of Christ cannot be meant in the Millenaries sense, that is, that Christ must appear personally upon earth, and that here he shall live among his people, and they shall see him face to face, and talk with him familiarly, as man with man; because here it is said; when Christ shall appear, we shall appear with him in glory. Now those that hold this opinion, that Christ shall appear upon earth, hold not that that is the time of glorifying all the Elect. But,

3. By Christ's appearing here, is meant that glorious manifestation of Jesus Christ upon earth at that time, when he shall come at the last day to judge both quick and dead, those that are living at the day of judgment, and those that are already dead before that day; when Jesus Christ comes thus to judgment, that is meant by his appearing in glory: and that it is so, you shall find in Scripture, that the appearing of Christ in glory, and judging the world, are both joined together, as being one and the self same thing at the same time, as Matth. 24. 3. *They shall see the Son of man coming in the clouds of heaven, in power and great glory,* (the same with my Text) and when shall this be? *And he shall send his Angels with the sound of a Trumpet, and they shall gather together the Elect*

Elect from the four winds of the earth. Here then this appearing of Christ in glory, it relates to that time, wherein Jesus Christ shall with his Angels come to judge the world, to gather all men from the four ends of the earth. So 2 Tim. 4. 8. *There is a Crown of righteousness laid up for me, which God the righteous Judge shall give me at the last day, and not only to me, but to all that love his appearing.* There the appearing of Jesus Christ, and the last day is put together: To shew that this appearing of Jesus Christ in the Text is nothing but this, A manifestation of Christ in glory, when he shall come to judge the world, for all that they have done.

Now having shewed to what the words relate, to wit, Christ's coming in glory to Judgment: The Observation I shall give is this, *That Jesus Christ, who is a Christians life, shall one day appear in glory to judge the world: When Christ shall appear, &c.* For the proof of the point, I might alledge divers Scriptures, as Rev. 1. 7. *He shall come with clouds, and every eye shall see him: He shall come with clouds,* that is, he shall shine in glory more bright than the Sun in the clouds, so Matth. 24. 30. *The Son of man shall come from Heaven with power and great glory,* and he shall gather his Elect from the four corners of the earth unto him; so Tit. 2. 14. *Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ:* Many more Scriptures will fall in as I handle the observation. In the managing of which, I shall follow this method.

1. I shall shew you what it is that makes the appearing of Christ to be so glorious, when he comes to judge the world.

2. I shall shew you the reasons, why it seems good to God the Father, that Jesus Christ at his appearing shall be so glorious.

3. Make use of the point, and then answer some doubts that may arise about this point.

I begin with the first.

Quest. 1. What it is that makes the appearing of Christ to be so glorious? To which I answer,

There is a concurrence of these eight particulars, that makes Christ's appearing to judge the world to be so glorious.

1. The excellency and beauty of Christ's person.

2. The royalty of Christ's attendants.

3. The largeness of Christ's Authority.

4. The equity of Christ's proceedings.

5. The acclamations and admirations of the Elect.

6. The darkning and eclipsing all the glory of the world.

7. Christ's wonderful celerity in discerning the thoughts of mens hearts.

8. His dexterity in dispatching this great work of judging the world.

1. That which makes Christ's appearing to judge the world to be so glorious is, the excellency of Christs person: he hath a transcendent amiable-ness in his own being.

He is more beautiful than the children of men. *Psal.* 45.

2. He is the fairest among ten thousand, in the judgment of the Church, *Cant.* 5. 8.

He is the express image of God, *Heb.* 1. 3. and the brightness of his Fathers glory.

Every grace in Jesus Christ casts forth a greater lustre than the sparkling of a Diamond before the Sun, and is

more transcendent and resplendent than the Sun it self shining at noon-day.

Now

Now beloved, if Jesus Christ carry the Image of his Father, and the brightness of his Fathers glory over-shadow him, if every grace in Christ give out a brighter splendor than the Sun, the beauty and excellency of his person will make his appearing glorious; for suitable to his person, will his appearance be.

2. The royalty of his Attendants, that makes the appearing of Christ to be glorious. When Jesus Christ comes to judge the world, he shall have his Royal Attendants to accompany him in a Majestick and Royal manner: You know it is the glory of a Prince, the more Nobles he hath to follow him as his Train. It is the glory of Jesus Christ, that when he comes to judge the world, he shall have Saints and Angels, the glory of the Creation, to be his Attendants in that work. *2 Thes. 1. 7. Behold the Lord comes with mighty Angels; And* lest you should think them not many, the Scripture tells how many, *Epistle of Jude 14. Behold the Lord comes with ten thousands of his Saints, to execute judgment upon all.* And lest you should think them too small a number to wait upon Christ that day, *Daniel* tells you of a greater, *Dan. 7. 10. A thousand thousand ministred to Christ, yea ten thousand times ten thousand stood before him.* And lest this yet should be too little, *Matth. 25. 31.* the Scripture tells us, all the holy Angels shall wait upon him: This therefore must make Christs appearing to judge the world to be glorious, because he hath all the Saints and Angels to attend him in that work.

3. That which makes Christ's appearing so glorious,

rious, is the largeness of Christs Authority when he is to appear. What is the large Authority of Jesus Christ? Why he is to ride circuit throughout the four quarters and corners of the earth, and there to gather all the Nations of the earth, that were, are or shall be, to gather them all before him, and he himself is to be the great Lord Chief Justice to pass sentence of life and death, of salvation and damnation upon them; A Judge, the more power he hath in his hands; the more Authority and Majesty he comes with amongst the people he is to Judge. It is thus with Jesus Christ, God the Father hath given Jesus Christ all the world to be judged by him, John 17. *Lo, the Father hath given him power over all flesh.* So, John 5. 24. *The Father judgeth no man, but hath given all judgment to his Son.* So 2 Cor. 5. 10. *We must all appear before the judgment seat of Christ, to give account of things done in the body, whether good or evil.* This then must make Christs appearing glorious, to be judge of Angels and men. Men and Angels falling under Christs Authority, when he comes to judge the world. Again,

4. The equity of Christs proceedings at that time, when he shall appear to judgment; Jesus Christ shall proceed with that impartiality and equity, that the worst of men shall have no advantage to open their mouths against him. That's the glory of a Judge, when he carries himself so, while he rides his circuit, that none can open their mouths against him for any illegal act; and herein Christ is glorious, that none shall be able to tax him for any sentence he shall pass against any.

5. This

5. This makes Christs appearing so glorious, what? why that the acclamations and admirations of all the Elect, at the day of Christs appearing shall break out into the magnifying of the grace and glory of Jesus Christ. You know it's the glory of a Prince, if when he rides through a populous City, the acclamations and joy of the people ring and sound with ecchoes in his ears; that's his glory. When Jesus Christ shall appear to judge the world, all the Elect they shall come shouting and singing and rejoycing about Jesus Christ at that day, setting out Christs glory, and Christs grace, and Christs goodness; and this will make him exceeding glorious. Therefore read 1 Thes. 4. 16. *The Lord Jesus Christ shall come down from Heaven with a shout*: The word is taken from the custom of Mariners, who drawing at the Anchor, a great shout is made when the pull is given: when Christ shall come, all the Elect shall shout about Christ with joy, and sing about him, more than the joy in Harvest, 2 Thes. 1. 10. *When he shall come, he shall be glorified in his Saints, and he shall be admired in all them that believe*. All that believe shall break out in admiration, and glorification of Jesus Christ, and every Elect man shall say, Here is Christ that shed his blood for me; and here is the Saviour that laid down his life for me, and here is the Sacrifice that gave himself a propitiation for me, and here is the person that made peace between God and me, and here is the Redeemer that redeemed me from wrath to come, and gave me interest in this life of glory. Now when all these acclamations shall come about

Jesus Christ, these must needs make his appearing glorious.

6. When Jesus Christ shall appear to judge the world, he will darken and eclipse all the glory of the world, besides his own. If you would make a Candle shine, you must not light it at noon day, the light of the air will lessen the light of the Candle, but the light will shine most bright in the darkest night: So Jesus Christ to make his glory more resplendent, he will darken all the glory of the earth at his coming: When Christ shall come to judge the world, he will darken the great Luminaries of Heaven, the Sun, Moon, and Stars, those glorious Creatures that give light to the world, all these shall be covered with darkness, that the glory of Jesus Christ, the Sun of righteousness might more appear. *Mat. 24. 29. The Sun shall be darkned, and the Moon shall be turned into blood, the Stars shall fall, and the powers of heaven shall be shaken, then shall appear the sign of the Son of man from heaven, and they shall see him come in the clouds with power and great glory.* As at the time of Christs passion there was darkness over all the earth, so at the time of his coming to judgment.

Here first, *The Sun shall be darkned.* Some understand it in an Allegorical sense, as *Joel 2. 31.* that is, that glorious and eminent men, they shall come under sad afflictions, and the Church of God, though it be as the Sun and Moon shining in beauty, yet the Church shall suffer wars, and persecution in the world. But *Piscator* and others take the words literally, that when Jesus Christ shall appear

to

to judge the world, he will darken the very glory of the Sun, Moon, and Stars, they shall not shine, that so the glory of Christ might appear to all the world. *And the powers of Heaven shall be shaken.* By powers, some understand Angels, and they are so called, because by their power the heavens are moved; but this is but Philosophical. But by the powers of heaven (as our modern Writers say, and that most probably) are meant the Elements, and all the things in heaven, as *Psal. 102. 27. 2 Pet. 3.* though the heaven be strong and powerful, and (as some think) unalterable, yet the very heaven it self shall be shaken, the whole fabrick of the world shall be shaken at Christs coming, and all these prodigious signs are only to exalt and set out the glory of Jesus Christ; Christ would never have these signs in the world, for the Sun to be darkned, and the Moon turned into blood, but only to make the glory of his appearing more taken notice of in the world.

7. The wonderful dexterity that shall be in Jesus Christ at that day of his appearing, in the discerning all the thoughts of mens hearts, and actions of their lives, for which they must be judged; that puts a great deal of glory upon Jesus Christ. The more prying a Judge is into a Cause, the greater glory he deserves. Jesus Christ he needs no witness, no evidence, no accusation, he perfectly knows what is in man, *Joh. 2. 25. Christ knows what is in man, he need not any one should testifie of man.* Christ doth not need that any man should be witness at the last day, to say, this man hath done this sin, this man that; for he knows

what is in man, he needs it not. And herein is the glory of Jesus Christ, that he will not require your neighbours to testifie how often you have been drunk, and how often you have sworn, and what evils you have been guilty of, his all-searching eye will dive into the mysteries of darkness, and find out all the evils, for which you must be judged. *Heb. 4. 13. 1 Cor. 4. 5. Judge nothing before the time, until the Lord come, who shall bring to light the hidden things of darkness, and will make manifest the counsels of all hearts.* Jesus Christ, when he shall come to judgment, he will make known all the hidden things of darkness; your deceits, and your lust, and whatever you are guilty of, Jesus Christ hath a wonderful dexterity to know and see all things that fall under the cognisance of his judgment, he can neither be perverted by flattery, nor deluded by secrecie.

8. The celerity that Jesus Christ will shew in the dispatching of all the great matters of this judgment-day, Christ shall not have protraction of time, as Judges that ride the Circuit, so long they must sit and no longer, though haply they dispatch not half their business; but Jesus Christ shall have ability to dispatch in a wonderful short time, Christ shall make an end wonderful speedily. Should Christ have length of time in judging the world, it would argue that either Christ did not know the cause, or could not tell what judgment to pass upon the fact known; both which are absurd to fasten upon Jesus Christ, *1 Cor. 15. 51, 52.* Thus you see what it is that makes Jesus Christ so glorious when he comes to judge the world.

2. I am to shew you the reasons why Jesus Christ will appear so glorious. For answer to which, I shall alledge only three.

First, it is the pleasure of God the Father, that Jesus Christ at his appearing again, shou'd be so glorious, to wipe off that contempt and reproach that was cast upon Jesus Christ at his first appearing. When Christ first appeared, he appeared in the form of a servant ; at his second appearing he shall appear in Majesty as a King. In his first appearing he appeared in contempt in a manger, in his second he shall shine in glory in the clouds : In his first appearing he had only beasts to be his companions, in his second appearing he shall have Saints and Angels to be his attendants. In his first appearing he was despised of all, *Esay 52. We can see no comeliness in him* ; in his second he shall be admired of all, for this reason, Jesus Christ shall have a glorious appearing, to wipe off that contempt that was cast upon him at his first coming into the world.

Secondly, Jesus Christ will have his second appearing glorious, to wipe off that reproach and dishonour that is cast upon his own people. Here men reproach believers so, as if Religion was only a fancy, as if Hell was only a Bugbear, as if Heaven were but a dream, as if the day of judgment were but only a doctrine to fright men. The people of God are disparaged here in this world, as if they serv'd they know not whom, as if they should go they know not whither, their lives counted disgraceful, their deaths miserable. Now Jesus Christ to take off this reproach from his people, he will

make the world to know, that Christ their Head, in whom they believed, whom they served, by whose blood they are redeemed, whose name they glorified, and whose commands they obeyed, Jesus Christ will make the world know, they did not this in vain : But as Christ their Head is a glorified Head, so the Members according to their measure, shall partake with him in glory also. And this will wonderfully take off the reproach that lies upon the heads of the people of Christ, 1 Pet. 2. 7. *To you that believe he is precious.* The word is more full in the Greek, τιμιόν, *To you that believe he is a glory, and honour to you ;* so I might say, Beloved, seeing Jesus Christ is a glorious Christ, and shall come in glory to judge the world ; this makes Christ to be an honour and glory to all you that believe.

Thirdly, Jesus Christ appears thus glorious, to cast a greater dread, conviction and vexation upon wicked men. It will cast dread upon them, that they shall see that Christ that they wounded, that they wronged, that they slighted, that that Christ is a person so exceeding glorious. It will cast conviction upon them, they that thought the ways of Christ dishonourable, the person of Christ unamiable, the Ordinances of Christ reproachful, when they shall see the people that did most honour Christ, and glorify him, they are now in glory with him. It will likewise cast vexation upon them, that Christ whom they blasphemed, and cast out of the world, that those Saints they could not endure upon earth, that that Christ, and those Saints are now glorified in Heaven together : All these

these will be great vexation to ungodly men, and therefore for these reasons shall Jesus Christ when he comes to judge the world, appear in glory.

The use that this point will administer, is three-fold. A use for Reprehension, for Direction, and for Consolation.

First, The use shall be for Reprehension: Is it so, that Christs appearing to judge the world, shall be so glorious? Then by virtue of this point, I may strike the nail of terrour into the heads and hearts of eight sorts of men, that this doctrine is a most dreadful doctrine to. And here I beseech you, beloved, if you fall under any of these ranks, lay the condemnation and astonishment to your own hearts.

1. It strikes dread and condemnation to them, that while they live in this world, are ashamed to make a profession of Jesus Christ. If you were ashamed of Christ while he was in the form of a Servant, do you think Christ will not be ashamed of you when he shall appear to judge the world in Majesty as a King? The Scripture tells us, Luke 9. 26. *Whoever is ashamed of me before men, of him will I be ashamed before my Father and his holy Angels in Heaven.* O beloved, Christs appearing in glory at the last day, will be a dreadful day to you, who are loth to profess, loth to embrace Jesus Christ. But you will say, this belongs not to me, what, I ashamed of Jesus Christ? God forbid, I love Christ with all my heart, and I wish well to Jesus Christ, and I would they were in Hell that do not. Shall this condemnation belong to me? Why mark the words, the day of judgment will

not only be a dreadful day to them that are ashamed of the person of Christ, but all them that are ashamed of the Ordinances of Christ also. If you are ashamed to pray in your Family, because your neighbours will laugh at you; if you are ashamed to hear the Word, to read a Chapter, because of being call'd a Puritan, the day of judgment will be a dreadful day to you. Read that Text, Luke 9. 26. *Whoever shall be ashamed of me, and of my words before men, I will be ashamed of him when I come in my own and my Fathers glory.* So that, beloved, though you are not ashamed of the person of Christ (that's no thanks, he is a glorified person) yet if you are ashamed of the Ordinances of Christ, the day of judgment will be a dreadful day to you. But

2. This strikes terror and condemnation to them that are unmerciful men, who shut their bowels against the wants of the people of God, who grind the face of the poor, who live by extortion and oppression. Oh thou oppressor, Christs appearing to judgment will be a dreadful day to thee. James 2. 13. *He that shews judgment and no mercy, to him judgment shall be shewn without mercy.* So James 5. 1. 8. *Go to now you rich men, weep and howl, &c. your gold and your silver is cankered, and the rust of them shall be witness against you.* (meaning at the last day.) Now mark their cruelty, Behold, the hire of the labourer that reapeth down your field, is kept back by fraud, and the cries of them have entred into the ears of the Lord of Sabboths, you have condemned and killed the just, and they did not resist you. Be patient therefore to the coming of the Lord.

Lord. As if he should say, you that are afflicted, and oppressed, be patient to the coming of the Lord, the Lords coming will make you amends for your sufferings, and plague them for all their oppression; the Lords coming will damn them for all their unmercifulness; the Lords coming will meet with unmerciful men; unmerciful men of all men can have least hopes of mercy from the Lord. Be patient therefore till the Lords coming; the Lords coming to judgment will be a dreadful day to you that are men wanting mercy. I remember a speech *Austin* hath upon those dreadful words, Matth. 5. 42. *Go from me you cursed, for I was a hungry, and you gave me no meat, I was thirsty, and you gave me no drink, naked, you clothed me not, sick, and in prison, and you visited me not.* *Austin* upon these words, in his 38. Sermon, hath this expression, If (saith he) Jesus Christ will cast a man into hell at the day of judgment, when any of his Saints were hungry, and men gave them no meat; into what a hell will Christ cast those men, that when the people of God were hunger-bitten, they took what meat they had out of their mouths? And if Christ will cast those men into hell that did not visit his people when they were in prison, into what a hell will Christ cast those men that cast his people into prison? And if Jesus Christ will throw those to hell that did not cloath his people when they were naked, into what a hell will Christ cast those, that when his people have but a little upon their backs,

*Si in ignem
mitteretur qui e-
suriendi non de-
dit panem su-
um, ubi mitten-
dus est putas
qui tulit panem
alienum, &c.
Aug. Serm. 38.
de sanctis.*

backs, will undo all, and take away all from back and belly, and house and wife and all? If want of mercy will condemn men at the day of judgment, what will acts of cruelty and unmercifulness do?

3. The day of Christs glorious appearing to judge the world, it will be a dreadful day: To whom? To all them that live a life of sensuality, and riot, seldom or never thinking of that account they must make to Jesus Christ at his appearing, Luke 17. 26, 27. *As it was in the days of Noah, so shall the coming of the Son of man be.* What was it then? *They were eating and drinking, and marrying and giving in marriage, till the Flood came and destroyed them all.* As they were swallowed and destroyed by the coming of the Flood, so Jesus Christ, if at his coming he find people wholly wallowing in fleshly lusts, and sensual pleasure, the day of Christs coming will be a dreadful day to you: Sensuality in the pleasures of the world, and lusts of the flesh, is a frame and temper of spirit that doth most indispose the heart to any serious thoughts of Christs coming, Luke 21. 34. *Take heed to your selves lest your hearts, &c.* Therefore you find in Scripture, that when Jesus Christ shall come to judge the world, he will come more especially against those men, who are drowned in sensuality and lust, 2 Pet. 2. 9, 10. *The Lord knows how to deliver the godly, and to reserve the unjust to the day of judgment to be punished.* Mark: The Lord knows how to keep you in your graves, and to reserve your souls in hell to the day of judgment. But whom? But chiefly them that walk after the flesh;

in

in the lusts of uncleanness. Chiefly them: You that love to spend your days in feasting (which is but the fuel to lust) to spend your lives in a sensual course, giving way to the sight of your eyes, and lusts of your heart, in sensual pleasures, what do you do but make your selves a sweeter morsel one day for Worms and Devils? to such let me say as *Solomon* to the young man that wallowed in sensual pleasures, *Eccles. 11. 9. Rejoyce, Oe.* Look to it, the day of Christs coming to judgment, will be a dreadful day to you.

4. This day of judgment will be a dreadful day to all them that live and die without a sincere love of Jesus Christ. Read *1 Cor. 16. 22. If any man love not the Lord Jesus Christ, let him be Anathema maranatha.* Let him be *Anathema*, that is, let him be accursed: then let him be *Maranatha* (that's a Chaldee word compounded and made up of two words. And in the Chaldee tongue *Maran* signifies *Dominus*, and *atha, venit.*) So that the words signifie thus much, Let him be accursed, *Maranatha*, when Christ comes to judgment. He that loves not the Lord Jesus, let Christ call him to account *maranatha*, when he comes to judgment. *Paul* would leave all non-lovers of Christ to Christ himself to deal with, and accurse when he comes to judgment. Now, O beloved, look to your selves, you that do not love the person of Christ, and do not love the graces of Christ, nor the Ordinances of Christ, the day of Christs appearing will be a day of cursing and dread to you. I wish to God this doctrine of judgment might startle every secure heart this day; that it might deal with
your

your hearts as *Hierome* dealt with himself in the thoughts of this, who saith, As often as I think of this time of Christs appearing to judge the world, and that every thing I have done, spoke, or thought falls under the cognisance of Christs breast; my thoughts tremble, and the terrour of it so falls upon me, that whether I eat, or whether I drink, whether I wake or sleep, methinks I hear this voice sounding in mine ears, Arise Oh man, and come to judgment. O you secure sinners, I would to God you had this voice sounding in your ears every day. All you that are ashamed of Jesus Christ, all you that are men grinding the face of the poor, you that have lived in sensual pleasures, that have been adulterers, and have not repented of your sins to this day; O look to your selves, the day of Christs appearing will be a terrible day to you.

5. This day of Christs appearing will be a terrible day to all them that stand out with obstinate hearts against the obedience of the Gospel of Jesus Christ. O Christs coming will be a dreadful day to you! You know what *Peter* saith, 2 *Pet.* 4. 17, 18. *If judgment begin at the house of God, and if the righteous scarcely are saved, what shall become of them that obey not the Gospel of Jesus Christ?* The Apostle was at a nonplus, and could not tell their dismal doom that do not obey the Gospel of Christ. So 2 *Thes.* 1. 7, 8. *The Lord Jesus shall come from heaven, (there is his appearing) with mighty Angels, (there is his coming in glory) in flaming fire, taking vengeance, upon whom? upon all them that know not God, and obey not the Gospel of Jesus Christ.* Therefore beloved, all you stout-

stout-hearted sinners, do I speak to a knotty heart this day? a man that all the threatnings of a hell, and all the blood of a Christ, and all the bowels of a Saviour, all the mercies of a God, and all the promises of the Gospel, all these cannot gain upon thy heart to amend thy life? Do I speak to such a one this day? take this for thy dread, Christs coming to judgment will be a dreadful day to thee, it will be to take vengeance on them that obey not the Gospel of Jesus Christ.

6. It will be a dreadful day to all hard-hearted and unrepentant sinners: when men like blocks, have lain under Ordinances, and under Reproofs and under Commands, yet all these never stir the heart, the day of Christs coming will be a dreadful day to you. *Rom. 2. 4, 5, Not knowing that after thy hardnes, and impenitent heart, thou treasurest up to thy self wrath against the day of wrath and revelation of the righteous judgment of God.* The day of revelation of Christs appearing from heaven, will be a manifestation of Gods righteous judgment, in giving thee treasures of wrath for thy hardnes of heart, if thou dost not repent.

7. This day of Christs glorious appearing to judge the world, it will be condemnation, to whom? to them that live and die with a railing and envious spirit against Religion, and those that profess it. Read that terrible Text, *Epist. Jud. 14. 15. ver. Behold, the Lord Christ comes from heaven with ten thousands of his Saints, to execute judgment upon all that are ungodly, and to convince them, of what? of all the hard speeches which they have spoke against him.* But you will say, this
Text

Text reaches not me, I never spake against Christ since I was born, and this tells only of speeches against Christ, that he will call them to account for: But mark, though you speak not hard words against the person of Christ, yet whatever you do against the people of Christ, Jesus Christ will take it as done to himself. When *Saul* persecuted the Church, *Saul, Saul, why persecutest thou me? I am Jesus whom thou persecutest.* Jesus Christ was in heaven, yet because *Saul* wronged his people, he took it as done to himself. *He that toucheth you, toucheth the apple of mine eye.* Now have not you given many a wiper, spoke many a hard speech, born them many a grudge, if you could but do them an ill turn, how ready were you? why take it from God, if you live and dye thus, the power of Jesus Christ will be set against thy soul for thy condemnation at the last day; though you now can carry it away with a laugh and a scoff, yet at that day you shall not do it; for he will then convince you of all your hard speeches.

But you'll say, I hate no man for his goodness, but for his wickedness; that he takes upon him a profession, and yet will lie, and swear, and drink, and do this and that; therefore I hate him, for his evil, not for his good. To this I shall answer, and shew how you may know whether you hate a good man for his goodness, or for his sin. As

First, If so be you can love prophane men, though they have those very sins in them for which you hate a godly man. A prophane man, he can lie, swear, and be drunk, yet he is your companion; when as if a man be a professor, if he swear but an oath,

oath, you hate him to death : why that's an argument thou hatest the goodness of the man, not his sin ; for didst thou hate the sin, thou woudst hate it in all men as well as he ; but because thou hatest it in him, and not in all men, it's an argument thou hatest his goodness, not his sin. Look to your selves, if thou carriest any secret grudge against the people of God to thy grave, woe unto thee, Christs coming to Judgment will be a terrible day to thee.

Lastly, The day of Christs appearing to judge the world, it will be a dreadful day to all Apostates, and back-sliders from Religion ; those that have made a profession of Holiness, and turned aside from Christ, and from his Commands. *Heb. 10. 26. For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for sin ; but a certain fearful looking for of judgment, and fiery indignation, which shall burn the adversaries, &c.*

The end of the third Sermon.



SERMON IV.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

THE Doctrine I am now upon, is this, *That Jesus Christ who is a Christians life, shall one day appear in glory to judge the world. When Christ who is our life shall appear.*

In the handling of which point, I have shewed you what it is that makes the appearing of Christ so glorious, and why it is so : and have made some entrance into the Application. The Use I made was for reprehension of eight sorts of persons. Thus for I went : Now I proceed.

The next Use is an use of Direction ; and this Doctrine of Christs appearing in glory to judge the

the world, gives direction to you to set about the practice of seven practical duties.

1. Doth Jesus Christ appear to judge the world? Then let this put you upon the practice of this duty of repentance and godly sorrow. Rev. 1. 7. *Behold, he comes with clouds, (speaking of his coming to judgment) and every eye shall see him, and they that pierce him shall see him, and all the kindreds of the earth shall wail because of him, even so amen.* Here this Doctrine of Christ's coming in the clouds, of his appearing to judgment, you see it calls you to this, that all eyes that see him, and all the kindreds of the earth should wail because of him; that is, they should bewail their sinfulness, and they should mourn over the evils they have committed whilst they lived a life in this world, as sinning against so glorious a Christ, as he is: *Even so amen*, or so be it. As if he should say, *Even so the Lord give his people a bewailing heart, and let his people bewail, and let the eyes that see Jesus Christ come from heaven, mourn because of him.* You read, *Acts 17. 30, 31. That the time of ignorance God winked at; but now he commands all men every where to repent.* Upon what ground? *because God hath appointed a day in which he will judge the world by that man Christ Jesus.* There is the reason; every man should repent, because God hath appointed a day. Had not God appointed a day, you might live as you list, and do what you please, and be as frolick as *Solomon's young man*, *Eccles. 11. 10. That should walk in the sight of the eye, and lusts of your own heart; but remember, after all this God will bring you to judgment.*

ment. If a judgment did not follow, the young man had had no check in his ways, but might go on without controul; but there is a day, and upon that day God will judge the world; therefore repent, repent of all the evils of thy life against Jesus Christ.

2. Labour to keep a good conscience, and to walk unblamably while you live here, both before God and man. This duty the Apostle lays down from this Doctrine, *Acts 24. 15, 16.* Paul lays down the Doctrine of Christ's coming to judgment, *That there shall be a resurrection, both of the just, and of the unjust.* That is, that all men shall appear before Jesus Christ in judgment: And what follows? *Herein I do exercise myself, to keep a conscience void of offence, both towards God and towards man.* The thoughts of this, that the just must arise and be judged by Jesus Christ, as well as the unjust, this was an inducement upon Paul's heart, that he would labour to keep his conscience void of all offence, both towards God and man. So, *2 Pet. 3. 11.* *Seeing ye look for such things as these* (speaking before of Christ's coming to judgment) *then what manner of persons ought you to be in all manner of holy conversation and godliness?* Here the Apostle obligeth them, if they look for the Heavens to be dissolved, the elements to melt with fervent heat, and Christ to come in glory, then what manner of persons ought you to be in all manner of holiness? Christ's appearing should oblige you to keep a conscience free from all sin.

3. This Doctrine puts you upon the practice of this duty, to be patient under all the tribulations and

and afflictions that it may be your lot from God to meet with in this world, *James 5. 8. Be patient and stablish your hearts; for the coming of the Lord draws nigh.* The coming of your Lord to judge the world, should arm and steel you with abundance of patience under whatever man may lay upon you; because when Christ appears, he will make you ample recompence for all that you have suffered for him. Faint not, I say, under whatever sufferings or sorrows, national or personal, you may meet with: For one half hour in glory will make amends for all. As soon as ever Jesus Christ shall appear to give you your sentence of absolution, it will make you forget all the sorrows and sufferings you have met with in this world.

4. That you faithfully improve those Gifts or Talents that God hath given you for your Lords advantage. This is laid down as a fruit of this Doctrine, *Matth. 25. 14.* of the men that received the Talents. He that received five Talents, improved them to five more; and he that had two to two more, and for this verse 20. the Lord comes in with a *Well done thou faithful servant, enter thou into thy Masters joy.* The thoughts of Christs coming to judgment, should ingage you to improve your Talents double to what you receive of God at the first; the improvement of grace whilst you live here, Christ's appearing in glory calls for at your hands.

5. This Doctrine puts you upon this duty, To wait and long for the glorious appearing of Jesus Christ. A guilty conscience cannot endure the thoughts

thoughts of a judgment. Whilst guilt lies upon the conscience, judgment is the most terrible thing in the world to a man. *Austin* in one of his Books confesses, That as long as his conscience was gnawed with the guilt of some youthful lust he was once ensnared with, the very hearing of a day of judgment was even a Hell to him. If you lie under guilt, you are a people unmeet to practise this duty, to wait for the coming of your Lord. You have heard of a disgraceful coming of your Saviour, I say it was so, and esteemed so among men, Christ at his first appearing, was laid in a manger, a companion of beasts, mean and poor stable-cloaths about him. Now Christ shall come swaddled with the clouds, shining more bright than the Sun, and have Angels and Saints to wait upon him. O wait for Christ, whose appearing shall make recompence for all your losses. *Heb. 9. 28. He shall appear the second time without sin for the salvation of all them that wait for him.*

Object. Without sin? So he did at first.

Resp. True, yet then he had sin by imputation: *The iniquities of us all were laid upon him.* He had sin, 1. *was made a sacrifice for sin,* 2 Cor. 5. 21. So 2 Tim. 4. 8. *He will give me a crown of righteousness at that day, and not to me only, but to all that long for his appearing.* So 2 Pet. 3. 10. *Looking for and hasting after the day of the coming of our Lord.* Beloved, you should learn from this Doctrine of Christs appearing in glory, to have your desires quickned, that this day might be. Cry, as the Spouse, *Come Lord Jesus, come quickly.* *Luther* in his exposition upon *Matth. 6.* on that petition

Christ's Glorious appearing.

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tion of the Lords Prayer, *Thy Kingdom come*, hath this expression, He cannot be a true Christian, nor can he ever truly pray the Lords prayer, unless he hath these wishes in his soul, that Christ's Kingdom may come, meaning

Non potest esse verus Christianus, nec recitare orationem Dominicam, qui non toto corde hunc diem desiderat.

Christ to come as King, appearing in glory to judge the world. And indeed Christians have reason to wish for this day : For,

1. 'Tis a day of vengeance to your enemies for the wrongs they have done you, *2 Thes. 1. 5, 6, 7. 'Tis a righteous thing with God to render tribulation to them that trouble you, &c.* you shall then be avenged of all your enemies; you shall receive a recompence for all the injuries they have done you.

2. 'Tis a day of pardon for your sins; This is the great year of Jubilee, wherein you shall be set free from the power of Sin, Death, and Hell, they shall have no more power to hurt you.

3. 'Tis a day of salvation to your souls, *Heb. 9. 28.* That which was but begun in this world, shall be perfected at Christs glorious appearing; you shall then be saved to the uttermost.

6. If Christ shall thus appear in glory to judge the world, let this Doctrine put you upon the practice of this duty, Moderately to use all the comforts you enjoy here in this life. This use the Holy Ghost makes, *Phil. 4. 5, 6. Let your moderation be known to all men, for the Lord is at hand. Therefore be careful for nothing, but in all things let your requests be made known to God.* If the Lord be at

hand, you should not dote too much upon the vanities of this world; you should not look upon your houses, as if the foundation were laid in marble, and not in the dust. You should not so look upon the comforts of your life, as if your flesh were Iron, and your bones of Brass: either Christ will come from heaven quickly to judge you, or else you must go from earth quickly to be judged by him. *The Lord is at hand, therefore be careful for nothing.* So 1 Thes. 5. 4. 6. *Ye are not in darkness that that day, &c. Therefore let us not sleep, but let us watch and be sober.* Christ, when he would teach his Disciples to prepare for his glorious coming to judgment, Luke 21. he bids them *take heed they be not overcome with surfeiting and drunkenness, nor with the cares of this life, lest that day come upon them unawares.* 1 Pet. 4. 7. *The end of all things is at hand, therefore be sober and watch unto prayer.* Be sober, that is, use moderately and abstemiously all the creature-comforts God gives you to enjoy here. Therefore those that swill and wallow themselves in sensual pleasure, that wish as *Martin Lepidus* did when he lay on the ground, I would to God, saith he, this were to be a laborious life, and this were to follow a calling, and to take pains. There are many men wish as some of the Apostles did, *Master, it is good for us to be here.* Many men taste such sweetness in the worlds breasts, that they think it best always to be here, and never have any longings of spirit after this glorified estate which is far better.

7. Christ's appearing in glory, should put you upon spiritual watchfulness, Luke 21. 31. *What I*

say

say to you, I say unto all, *Watch*. This duty is drawn from the consideration of Christ's coming to judgment. And your watchfulness should especially be about three particulars.

1. You should watch against the deceitfulness of your own hearts, watch them; you carry treacherous enemies about you in your own bosoms, that would unlock the cabinet of your souls, that the Devil might rob you of all your precious treasure there.

2. Watch against the temptations of the Devil, he lays ambushments and snares for you, every step you tread, you tread among snares or Devils. You read *Ephes. 5. 15. Let us therefore brethren walk circumspectly*. The word comes from two Greek words, *eis axon Balvuv*, and signifies to go a tip-toe; and *Criticks* they give two glosses upon the phrase, *Walk circumspectly*, that is, First that a man in a Christian course should labour to walk to the very top of godliness, not contenting himself with small matters of grace. Other *Criticks* say, *Walk circumspectly*, that is, you must walk a tip-toe; as when you walk among snares, you will walk so gingerly and carefully, that all your foot shall not touch the ground: So you should do here, you walk amongst snares and Devils; and therefore you should walk exactly, and walk so cautiously, that you be not insnared by the Devils devices.

3. Watch those seasons and opportunities of grace, that God gives you in this world, to make use of for your salvation. The Lord gives some seasons, and some opportunities of grace, which if you let slip, you may run the hazard of your

everlasting being. Indeed all time is a time of mercy, but every time is not an opportunity; an opportunity is a time convenient for such a good, and such an end. All your life time is a time for salvation, but not an opportunity to get salvation. Therefore your care should be to watch those seasons and opportunities of grace that God gives you to lay hold of in this world. But I leave this, and pass from a use of Direction, to a third Use, which is for Consolation.

Use. 3. And as this Doctrine serves for terror to ungodly men, and for direction to all sorts of men, so Christs appearing in glory to judge the world, it was ordained by God, for comforting the hearts of his people while they live here, before they come to heaven. Read 1. Theff. 4. 16, 17. *The Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the Trump of God, and they which are alive and remain, shall be caught up together with him in the clouds, and meet the Lord in the air, and you shall ever be with the Lord. Wherefore comfort one another with these words.* The Lord intends this Doctrine of Christs appearing to judge the world, that it should be a comfortable Doctrine to all his people, that all the elect that hear these words should be comforted by them. And this Doctrine holds forth comfort,

1. To all conscientious and painful Ministers, who have been laborious in the work of the Lord, and in the conversion of souls; this is a very comfortable Doctrine for them, and so made use of by Paul himself, 1 Theff. 2. 19, 20. *What is*

is our hope, and our joy, and crown of rejoycing? Are not even you in the presence of our Lord Jesus Christ at his coming? It is joy to a Minister when Christ comes to judgment, if so be God hath made him instrumental for the converting any soul, or doing good to any person while he was upon earth, if they can say with *Isaiah*, *Isa. 8. 18. Behold, here am I, and the people the Lord hath given me.* This day will be a day of rejoycing to all faithful Ministers of Jesus Christ. Again,

2. This Doctrine of Christ's coming it is a comfortable Doctrine to all suffering Christians, that for Jesus Christ have undergone a fore sight of afflictions. The holy Ghost makes this use of it, *1 Pet. 4. 13. Think it not strange concerning the fiery tryals, though you have tryals, and though you have hot afflictions here, yet think it not strange, but rejoyce in as much as ye are partakers of Christs sufferings, that when his glory shall be revealed, you may be glad with exceeding great joy.* Beloved, the day of Christ's appearing it may very well be a rejoycing to you, though you are now a suffering people, considering those comfortable names that are given to this day. It is called the day of Redemption, *Ephes. 4. 30. You are sealed to the day of redemption.* It's the year of Jubilee, wherein the Believer is freed from all the sufferings and pressures he meets with here. It is called the day of the manifestation of the Sons of God, *1 Job. 3. 2. Now we are the Sons of God, but it doth not appear yet what we shall be; but we know that when he shall appear, we shall be like him, and see him as he is, 1st. 3. 19. 20.* It's called a day of refreshment in his presence. Though you are tired out with affliction in this world, yet the day of Christ's coming

judge the world, shall be a day of refreshment for you.

3. Christ's coming to judgment, it may be for the comfort of all Christians that are mis-judged by the world, either by aspersions, and scandalous imputations of things laid to your charge you were never guilty of, or else accused (though you did but hear a Sermon, or carry a Bible under your arm) of formality and hypocrisie; yea, though you have been accused unjustly in Courts of Judicature, and have had wrong sentence past upon you here, this day of Christ's coming to judge the world, shall not be only for you to be new-judged, but Christ will judge over all things mis-judged against you; he will judge your Judges, and judge any that have mis-censured you, *Jud. ver. 14. 15. Behold the Lord cometh, &c. to execute judgment. Therefore Rom. 2. 5. the day of the Lord, is called The day of the Revelation of the righteous Judgment of God.* Here you have many unrighteous censures and judgments cast upon you, upon your graces, upon your affections and carriages; but that day shall be a day of the righteous judgment of God, wherein he will judge again those things that have been mis-judged by the world.

Now I come to those doubts that are to be satisfied about this Doctrine: There are some doubts about the certainty of this, and there may be cavils and questionings by Atheistical hearts, that no such thing as the glorious appearing of Christ to judge the world shall be. 2. About the time of Christ's appearing, when it shall be? 3. About the place where it shall be? 4. Whether Jesus Christ

Christ shall have a personal appearing upon earth, before that time when he shall appear in glory to judge the world. And 3. whether Jesus Christ at his appearing, shall be any length of time in passing this judgment upon the world, 100, or 1000 years, more or less? Many such doubts as these will arise, which I shall pass over briefly.

Doubt 1. The first doubt is about the certainty of the thing, whether Jesus Christ shall judge the world, yea, or no? And it was much doubted of in the Apostles time; 1 Pet. 3. 4. *They were shaken in their minds about the coming of the Lord.* And Hymeneus and Philetus, two great Hereticks, they held the resurrection day past already, and so no account to be given. Therefore before I speak of the ground of this doubt, I shall first confirm the truth, that it is most certain that Jesus Christ shall appear to judge the world. Acts 10. 42. *He commanded us to preach unto the people, and to testify that it is he that is ordained of God to be judge of quick and dead.* But you'll say, Paul saith thus, but what do the Prophets say? and what do others say? Why mark the next words, *To him give all the Prophets witness:* All the Prophets that were before Christ gave witness to this, That Jesus Christ shall do this work, shall judge the world: So Acts 17. 31. *God hath appointed a day on which he will judge the world by that man Christ Jesus.* So Epistle Jude ver. 14. *Behold, the Lord comes with ten thousand of his Saints, to execute judgment upon all.* So 2 Cor. 5. 10. *We shall all appear before the judgment-seat of Christ.* So Matth. 25. 31. *He shall appear, and all his Angels with him, and he shall gather*

gather the four ends of the earth together, to be judged by him. And many other Scriptures will evidently clear up this, that Jesus Christ undoubtedly shall come to judge the world.

But now to lay down those things that have occasioned this doubt in the minds of men, *Augustine* speaks in his time of some that alledged strong Scriptures in denying this point. of Christ's glorious coming. And there are 4 seeming grounds from Scripture, that might strengthen men in this opinion, that Christ shall not come in glory to judge the world; all which I shall lay down, and as I lay them down, I shall labour to vindicate them, and give you the true sense.

The first Scripture that occasions them to doubt about the certainty of Christs coming, is this, *John 5. verse 24.* compared with *John 3. 18.* where you find these words, *He that believeth in me shall not come into judgment.* And *John 3. 18.* you read, *he that believeth not is judged already.* Now hence they argue, if a godly man shall not come into judgment, and if wicked men are judged already; what needs Christs second coming to judge the world? seeing the one shall not be judged, the other is done already. This at first view may seem to carry a great deal of strength. To which I answer,

1. There is a twofold judgment, a judgment of absolution, and a judgment of condemnation. Now when it is said, *He that believeth, shall not come into judgment,* the meaning is, he shall not come to be condemned in judgment, to a judgment of condemnation, as the Apostle speaks,

1 Cor.

1 Cor. 11. 32. *Ye shall not be condemned with the world.* So *Augustine* explains the words, That by judgment is meant the judgment of condemnation; and that at Christ's second coming they should be absolved, and should not come to a judgment of condemnation, to be condemned by Christ at that day. But you will say, What ground is there in Scripture for this, a judgment of absolution and condemnation? Yes, there is clear ground, *John 5. 29. Some shall arise to the resurrection of life, others to the resurrection of damnation:* So that at the resurrection a sentence shall pass, that shall send some men to life, and another that shall send some men to damnation.

And then for the other Text, *He that believeth not, is judged already,* therefore what need Christ come to judge the world?

I answer, this *being judged already*, is not meant of that last action of Jesus Christ in his Kingdom, to judge the world before he shall deliver his Kingdom to his Father. But they are judged already in effect and substance, and that 3 ways.

1. He is judged by the decree of God. God hath determined in his eternal Counsel and Decree, that he will judge him to condemnation.

2. He is judged by the word of God: the word of God condemns every man living and dying in an unbelieving estate, to be a damned man. And

3. He is judged in his own conscience, his own conscience evidencing against him, that while he lives and dies in that condition, he shall not be saved.

saved. So that both the Texts are true, *A godly man shall not come into judgment*, that is, of condemnation. *Wicked men, they are judged already*, that is, by the Decree of God, by the word, and by their own conscience. Yet this will no way hinder, but there shall be a general judgment at the last day: the manifestation, finishing, and promulgation of this judgment remains till that time.

2. A second Scripture that some Hereticks in *Augustines* time built upon is, *John 8. 15.* where Christ saith, *I judge no man.* Now say they, if Christ judge no man, how can this be true, that Christ shall one day appear to judge all the world? To this I answer,

1. *Piscator* gives this gloss upon it, and that very probable, Jesus Christ, saith he, doth not say what he will do in time to come: but Christ only tells what he doth not in time present. Now, saith he, *I judge no man.* Whatever you say of me, I'll leave your judgment to another day: Christ at that time judged no man, but it therefore follows not that for future time Christ will judge none neither. Again,

2. *I judge no man*, *Augustine* gives this gloss upon it, that is, saith he, *I judge no man as you judge men; you judge men with a rash and precipitant judgment; but I judge no man as you do; you judge men after the flesh, I judge no man so: I judge no man with a preposterous, rash, and partial judgment, as you do.* Then,

3. Others give in this answer, *I judge no man.* This,

This, say they, doth not relate to what Christ must do at his appearing in glory; but it only relates to Christs first appearing in the flesh. As if he should say, *I judge no man*, that is, by my coming in the flesh, I did not come in the flesh for that end, to judge and condemn you. It's the same with that phrase, *John 12. 47. I came not to judge the world, but to save the world.* So that if one, or all of these be the meaning of the place, that Christ judged none then, and that Christ judgeth not in a partial way as men judge, and that this was not the end of his first coming in the flesh; this can no way tax that for untruth, that Jesus Christ shall come to judge the world.

3. Another Scripture they have is, *1 Cor. 6. 2. where it is said, The Saints shall judge the world: do not we know that we shall judge the world?* Now, say they, if Saints judge the world, how can Jesus Christ do it? To which I answer, (and it's Gerard's note.)

1. The including of one (to wit) the Saints, doth not exclude the other, *i.e.* Christ, that he shall not judge the world.

2. The Saints are said to judge the world, as Justices do judge Malefactors upon the Bench: The Justice sits upon the Bench, and he hears Evidences, and gives his approbation, but the Judge passeth Sentence. So the Saints judge the world, that is, by approbation, they allow of Christ's sentence, and say, *Thou art holy and righteous in all thy judgments, O Lord:* though they are not the principal Judges.

Lastly, The last objection that makes men scruple

ple the certainty of this is, because in Scripture it is said, *God shall judge the world, Acts 17. 31.* Now say they, if God judge the world, how is it that Christ shall do it? To which I answer,

When it is said, *God shall judge the world*, you must take it in this sense, that by way of Authority, Judgment is common to all the three persons, God the Father, Son, and Holy Ghost, they have all right and power to judge the world: But for execution of this power; so neither God the Father, nor God the Holy Ghost, but only God the Son must do it: All have authority, but all must not execute nor exercise that authority, but only Jesus Christ, *John 5. 22. The Lord judgeth no man, but hath committed & given all judgment to his Son.* Thus you have the doubt, about the certainty of Christs coming to judge the world, and the occasions of the doubt removed.

Doubt. 2. I now pass to a second doubt, and that is, about the time when Jesus Christ shall appear to judge the world: And this I might call a doubt indeed. There are many that have made desperate attempts, and bold adventures to dive into the bottom of this mystery: I shall give you the conjectures of a great many about it; and then shew you what the Scripture saith concerning it. There are many that have made fond and ridiculous conjectures about this time of Christ's coming. *Philastrius* in his Book of Heresies, makes mention of one that held, that between Christ's first coming in the flesh, and his second coming to judgment, there should only be the space of 365 years; this we find by experience to be a palpable untrue

untrue Prognostication. *August. lib. 18. de Civitate Dei*, saith, in his time some held there should be a thousand years between Christs first and second coming. We read in the History of the *Suedes*, of one *Theodora*, that did pretend she was a Prophetess, and she would Prophesie, that in the year 1062. the day of Judgment should be: this by experience we find also to be palpably untrue. In the reign of *Henry the Fourth*, we read of one *Abbas Joachimus ex Calabria*, who held that in the year 1258. this time should be. *Arnoldus de villa nova*, he tells us that it should be in the year 1345. And *Luther* speaks of some adventurous men in his time, that held this day should fall out in the year 1530. *Luther operum, Tom. 9.* all these we have found false by experience. There are others that are more wise than the rest, who lest their Prognostications should be untrue also, they therefore have taken more length of time to give in their judgments about this matter. *Napier*, a Scottish Nobleman, hath given in his judgment, that it shal be in the year 1688. Whether this be true or no, God only knows, though we have little ground to pitch either upon the one or the other: other glosses there are as uncertain. Some held that the world should last as long after Christs birth, as 'twas from the Creation to the Flood, viz. 1656 years: by this account it should be 10 years hence. Others say, that it shall be as long from Christs birth to the end of the world, as it was from *Moses* to *Christ*, viz. 1582 years. Beloved, I only name these for this end, lest when you should read fancies about this time, you should

be insnared and taken in a trap, to think to know that determinately, which Christ as man did not know. We read of one *Elias*, (not *Elias* the Prophet) but *Elias* a Jew; he would tell the people when the end of the world should be, and he gives this guess, that the world should continue, as 2000 years before the Law, and 2000 years under the Law, so 2000 years after Jesus Christ his coming into the world; and so he computes, that when the end of these thousands of years are, the day of judgment shall be.

Now, beloved, I shall shew you that this is both groundless, and it may be false: For mark, he undertakes to tell how long it shall be before Christ's coming; he saith, there was 2000 years from the Creation to the giving of the Law; when, if you compute the Chronology of Scripture, it was above 2000. And then, whereas he saith there was 2000 years from the giving of the Law to Christ's coming, that is untrue also: For, the Chronology of Scripture tells us it was not above 1500. and therefore in that he was untrue in times past, we have just cause to suspect he may be false for time to come also: This *Perkins* very well observes. There are others that would seem to carry the computation of Christ's coming to judgment upon this ground; that as many days as God was in making the world, so many thousand years should the world last, and then Christ shall come. Now, say they, as God was six days in making the world, and then the Sabbath came, so God shall be six thousand years in letting the world remain, and then Jesus Christ our Redeemer shall come, with whom

whom we shall keep an eternal Sabbath in the heavens for ever. Now, should you read this in Books, they are good words, though the Scriptures give no allowance to it at all. The place they fasten this upon is, *2 Pet. 3. 8. One day is with the Lord as a thousand years.* But the meaning of the place is only this, that innumerable years are but a short time with God; the other is but a *Rabbinical* conjecture. Beloved, the Computations are many, prefixt, and determinate, when Christ shall come to judge the world; yet all are uncertain, as appears by these three particulars.

1. Because Jesus Christ hath forbidden any man to pry into times and seasons, to know when this great day shall be, *Act. 1. 7.* And he said unto them, *It is not for you to know the times and seasons, which the Father hath reserved in his own breast.* Christ hath forbid any man to pry into this. Again,

2. Jesus Christ himself as man doth not know the time, *Mat. 24. 36. The day and hour knoweth no man, no not the Son of man himself.*

3. The Apostles thought this a needless thing to write of to the people, for them to enquire after, *1 Thes. 5. 1. Concerning the times and seasons, you need not that I write unto you, for the coming of the Lord is as a thief in the night.* So then, If Christ did forbid men to enquire, If neither Angels in Heaven, nor Christ as man knows this time, If it be needless for men to dive into it, if men will do thus, they are wise above what is written: And as the Flye coming too near the Candle, clips her wings, and the Eagle soaring

too near the Sun, scorches her Feathers, so many men diving into the secrets of God more than he would have them, they may dazle their eyes and puzzle their judgments with poring upon those truths, which God hath reserved in his own breast.

But now, Beloved, though one cannot absolutely determine the day, month, or year; yet the Scripture lays down some Prognosticks, whereby you may know that the day and hour is not far off.

1. As first, when the generality of the world is overgrown with sensuality and security, then Christ's coming to judgment is very near. *Luke 17. 27. As it was in the days of Noah, so shall it be at the coming of the Son of man, they shall be eating and drinking, marrying and giving in marriage, and not think of the Flood, till it comes and destroys them all.* When you see a general sensuality, then you may say the day is near.

2. When the Lord shall bring in the *Jews* with an eminent and general conversion, then you may conclude the day is not far off; for so all interpreters say, that the *Jews* conversion, and Christ's coming to judgment, will not be far distant. This *Huit on Dan.* thinks shall be about the year 1650. *Brightman* on *Rev. Anno 1656.* those that go farthest say, *Anno 1668.* most Interpreters say 'tis near.

3. When the Nations of the earth are generally embroiled in turmoils, and wars, *Matth. 24. 6, 7. They shall bear of wars, and rumors of wars, Nation against Nation, &c.* (Now though it's true, this hath reference to *Jerusalem* in particular) yet it is
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an answer also to that Question, When the end of the world shall be, that there should be wars upon wars, and Kingdom against Kingdom. Compare *Mar.* 13. 7, 8. *Luk.* 21. 9, 10, 11. So that here is comfort, if you see the world overgrown with sensualities, if you see the *Jews* generally called, if you see confusion and wars covering the face of the earth; If you see these things, surely the coming of the Lord is not far off.

Now, to wind up all about this doubt, to wit, *When Christ shall come to judge the world*, I shall only make this use, *That God in wisdom hath reserved that time in his own breast, that you might set about the work of your own salvation betimes.* Did man but know either when he should die, or Christ come to judgment, he would live in a course of sin till that very day, and then only bethink him of a course of repentance. Therefore Christ keeps every day hid, that thou mightest prepare as if the next day were it. It's the saying of a Father, *Therefore one day is hid, that all days might be observed.* God in his Counsel hath caused one day to be hid, to wit, the day of Judgment, that you might observe to live every day holy in your lives,

Ideo latet ultimus dies ut observentur omnes.

The end of the fourth Sermon.



SERMON V.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

THE Doctrine I am yet upon, is this, That Jesus Christ, who is a Christians life, shall one day have a glorious appearing to judge the world. In the prosecution of which, I have yet some doubts to handle. The third doubt is this, touching the place where this appearing of Jesus Christ shall be. And before I am able to speak of the place, *Where*, It is needful (because there are some doubts and scruples about it) to speak of the place *from whence* Christ shall appear, and then of the place *to*, or *in which* he shall come to judge the world; what the Scripture holds forth of both these.

And

And first, for the place from whence. All that the Scripture speaks of that, is, That Christ shall appear from Heaven, in general, Phil. 3. 20. *Our conversation is in Heaven, from whence we look for a Saviour, which is Christ our Lord.* And Acts 1. 11. *As you see him ascend into heaven, from thence also shall you see him descend.* The Scripture only tells us, that Christ shall appear from heaven, no mention made whether from the E. W. N. or S. *Damascen. lib. 4. Orthodoxæ fidei c. 13.* saith, Jesus Christ when he comes to judge the world, he shall appear in the Eastern parts of the world, where the Sun riseth: upon which ground men papistically minded, did bow and pray towards the East, and all our Churches are built towards the East, and all graves made East and West, all which was done out of a conceit that Christ must come from the East. And they pretend they have Scripture for it, Matth. 24. 27. *As the lightning cometh from the East, and shineth to the West, so shall the coming of the Son of man be.* Now this place may easily be taken off; for this speaks not of the place from whence, but of the manner how Christ shall appear, that as lightning comes perspicuously, because a light body, and it comes swiftly; so Christ when he comes to judge the world, he shall come perspicuously, and he shall come unexpectedly to the world.

Use. This may teach us on what groundless conjectures, superstitious practices are fastned in the minds of men; all the Churches in England are built this way, to bow this way; whereas the Scripture gives you a liberty, takes off all distin-

tion of places; speaks not a word of Christs coming from the East; and if it did, yet not a word of worshipping, bowing our bodies, burying the dead, or building our Chancels this way. These are mens superstitions.

Now for the place in which Christ shall appear when he comes to judge the world; there are divers conjectures and opinions about it. The Jewish Rabbins say, the place shall be in the Valley of *Jehosaphat*, in that Valley wherein *Jehosaphat* overcame the *Moabites*, and *Ammonites*, and there did solemnly bless his God, in that place Christ's appearing shall be. The Scripture they urge is this, *Joel 3. 12. Let the heathen be weakened and come up to the Valley of Jehosaphat, for there will I sit to judge all the heathen round about.* Mark then, say they, The heathen round about must come up to that Valley, and there God will sit in judgment. Now before I give you the genuine sense of the place, I shall answer, that this cannot be the place where Christ shall appear in glory to judge the world; and that for four reasons.

1. Because the person that is said here to judge, is God the Father, not God the Son. Whereas if this place had held forth Christ's appearing to judge the world, it must have spoke of God the Son, not God the Father, *for God the Father judgeth no man that day, but hath given over all judgment to his Son.* John 5. 29.

2. Because this judgment is only a judging of heathen, but the day of Judgment is a judging of all men, quick and dead, good and bad, *we shall all appear*

appear before the judgment seat of Christ, 2 Corinth.

5. 10. Therefore this judgment cannot be that day, seeing only the Heathen are judged, the godly are not.

3. This Judgment here is not a judging of all the Heathen in the world, but only those that were round about that place. Those enemies that were about *Hierusalem*, and the Heathen that dwelt thereabouts, God would judge them, that is, he would destroy them. And

4. This Valley of *Jehosaphat* cannot be the place of Judgment. Because, it is not imaginable, seeing all men that ever were, are, or shall be, must be judged at that day, that that Valley should contain them all, and therefore the Valley of *Jehosaphat* cannot be the place where Jesus Christ shall appear in glory to judge the world. 5. The time is mentioned, *ver. 1. 2.* But now to give you the true sence of the place. *Let the Heathen be wakened, and come up to the Valley of Jehosaphat, for there I will sit, to judge all the heathen round about:* This place hath reference to a particular judgment of God upon *Israel's* enemies which dwelt round about *Jerusalem*, and not to the general day of Judgment in which Christ shall appear to judge the world, as *Calvin* well observes, That God about that place would destroy the Enemies of *Israel*. The *Ammonites*, the *Mouabites*, the *Caldeans*, the *Babylonians*, and what ever Enemies were thereabouts, the Lord would destroy them. He would judge them.

Another opinion there is touching the place of Christ's coming, that Christ shall come to judgment upon Mount *Olivet*. This they bottom up-

on, *Acts* 1. 11, 12. where it's said, *As you see him ascend into heaven, you shall also see him descend from heaven*, and then they came down from the Mount of Olives. Now say they, Christ ascended into heaven from Mount *Olivet*, and therefore

**Ut idem ostendatur qui descendit & qui ascendit.*

when he comes from heaven he shall descend to that Mount also.

* That's the Argument. To this I Answer, First, This Text only speaks of the manner how Christ shall come, not of the place to which he shall come. *As you see him ascend, so he shall descend*, you see Christ go up in the Clouds, in like manner *you shall see him come in the clouds with power, and great glory.* *Rev.* 1. 7.

2. Though there be a clear foundation in Scripture, that Christ did ascend from Mount *Olivet*; Yet there is no hint in all the Bible that he shall descend there: and to take that for granted, which the Scripture speaks not of, is to depend upon an unwritten (if not a false) Tradition.

3. The Mount of Olives is not a place of receipt, capable to receive such multitudes as must be judged at the last day, and therefore cannot be thought to be the place, where Christ shall appear to judge the world.

But now, in words of truth and soberness, that you might not be wise above what is written, to give you what Scripture saith about the place. When Jesus Christ is askt the Question, In what place this Judgment shall be, he answers indeterminate, that is, he doth not determine the place, but only answers in general, not in particular, *Luk.* 17. 37. *And they said unto him, where Lord, where* faith

saith Christ, *why where ever the Body or Carcase is, thither will the Eagles be gathered together.* Where ever the place be, that I shall come to judge the world, there the Elect shall be gathered together. So that Christ leaves the place undeterminable: And you only read in Scripture, *1 Thess. 4. 17. that at the last Trumpet the dead shall arise: and what then? and the Lord shall come from heaven, and we shall be caught up in the clouds, and shall meet the Lord in the air:* This is all the place spoken of in Scripture, that Christ shall come from heaven, shining in glory above all the world, and the Saints shall be taken from the wicked of the world, and meet the Lord in the air.

Now what use shall we make of this? why, let this be the use, That there is no place upon earth, that shall hide you from the Judgment of Jesus Christ; though you call to the Mountains and Rocks to cover you from his presence, you cannot be hid. The Psalmist speaks excellently well, *Psalm. 139. 7, 8, 9, 10. If I ascend into heaven, thou art there, If I go down into hell, thou art there, If I take the wings of the morning, and flye into the utmost parts of the earth, yet thither shall thy hand lead me, and thy right hand hold me.* Where ever the place be that Christ appears, be sure, he will find out thy sin, and find out thy person. No place shall hide thee from the Judgment of Jesus Christ. The fourth Query is this,

Qⁿ. 4. Whether Jesus Christ, before his glorious appearing to judge the world, shall personally appear upon earth, and reign as King for a thousand years? whether this can be made out from Scripture? this doubt hath gravell'd many, and taken hold

hold of the judgments of some in ancient times, as *Justin Martyr*, and others, that were taken with this conceit from the Jewish Rabbies. Therefore, in speaking of this doubt, I shall handle it in this Method.

First, I shall shew you the original of this opinion, how it came to be spread over the world. Then I shall shew, what objections may be held forth, that seem to maintain this opinion; and then shew, that this opinion cannot be warranted nor made out by Scripture.

I. For the original of this opinion, Historians tell us, that the first man that held it in the Primitive times, was one *Cerintbus* a great Heretick, who held that Christ was not God, and that he was not born of a Virgin, but by the conjunction of man and woman together; he pleaded for circumcision, and *Augustine* thinks that Synod held *Acts* 15. was to quell that error raised and fomented by him. So *Eusebius*, and others give us information of him. As for these parts of the world, there was one *Austin Webber* in Germany (a Leatherfeller by his Calling) who was the first that raised up this opinion among them, and Historians say, that both he and this *Cerintbus*, by harkning to the Jewish Traditions, and leaving of Apostolical expositions, were plunged into the depth of this error. After him it was embraced by *Thomas Muncor* and *John of Leyden*. We find the opinion to be ancient: Of old they were called *Chiliaste*. *Austin* (*de Civit. Dei, lib. 20. c. 7.*) calls them *Millenarii*. *Bhilast. lib. de heres. c. 59.* calls them *Chilionite*. By *Damas. lib. de Heres. p. 579.* they are called *Pepuziani*, because they held that

that a City called *Pepuzium*, which divided *Galatia* from *Cappadocia* and *Phrygia*, should be the place where Christ should come from heaven. Amongst us they are called *Millenaries*, and they are so called, because they hold, That Jesus Christ shall come before the day of Judgment, down from Heaven, and reign in person here on earth for a thousand years among his Elect. At which time the Church shall have peace, and no persecution at all, and the Enemies of God shall be powerfully quelled by the godly. Indeed we find that there are diversities of this opinion. Some are very gross and say, There shall be no sin in those days. Others say, The dead shall arise, especially those that were Martyrs. Some are so gross as to hold, there shall be sensual pleasures in this time; though all go not thus far, yet all agree there shall be a personal reign for so many years: So that the question is this, Whether Jesus Christ shall in person come down from Heaven, and reign here among his people and dead suffering Saints, and continue for a thousand years, before he shall come in glory to judge the world. The Objections that carry most strength, and they lay most stress upon, are these.

First, Ephes. 1. 5. *Be not deceived, neither Whoremonger, nor Adulterer, nor Idolater, shall enter into the Kingdom of Christ or of God.* Here, say they, is expressly spoke of a Kingdom of God distinct from the Kingdom of Christ; therefore this they think gives some strength to their opinion. To which I answer,

First, it is granted by all, That Jesus Christ hath

hath a Kingdom distinct from the Kingdom of God, for he must deliver up the Kingdom to his Father. And Jesus Christ was King in this Kingdom, even when he was born in the world. For so *Psal. 2. 3. I have set my King upon his holy Hill of Sion. And this day have I begotten him.* And *Acts 4. 26, 27.* The Apostle applies that phrase to shew, that Christ was King when he was upon earth, when he rose from the dead to this very day. Jesus Christ is both King of Nations, and King of Saints; King of Nations by his providence, and King of Saints by his Spirit. But this being granted of all sides, what doth this make for a Kingdom of a thousand years? Secondly, How doth this prove a Kingdom in which Christ shall personally reign? This Text speaks not a word of that, only of a Kingdom of God, and Christ.

Secondly, I remember *Gerrard* upon the place gives this answer, *Whoremongers and Adulterers they shall not inherit the Kingdom of God and of Christ.* By the Kingdom of Christ he understands the Church of Christ: for so it is called in Scripture: Those Gospel-ordinances and Gospel-privileges which the Saints of God enjoy upon earth, *Repent, for the Kingdom of God is at hand, Matth. 3. 2.* Now, saith *Gerrard*, by the Kingdom of Christ is meant the Church of Christ, and it denotes, saith he, that Whoremongers and Adulterers, and such like prophane men, they should be excommunicated, and should not come into the Church of Christ. And by the Kingdom of God is meant the Kingdom of glory hereafter.

But I rather take it otherwise, (and so *Zanchy* expounds

expounds the place) They shall not come into the Kingdom of God, and of Christ. These words are not spoke of two distinct things, but are exegetical, that is, that wicked men shall not come into the Kingdom of heaven, which is Christ's Kingdom as well as Gods. For Jesus Christ is equal with his Father, and it is his Kingdom as well as his Fathers. And so in Scripture you have the like phrase, no way denoting distinction, but the same person and the same thing. As *Ephes. 5. 22. Giving thanks to God and the Father.* By God is not meant God the Son, and the Father distinct from him; but give thanks to God who is the Father, and to his Son Jesus Christ. So here, *They shall not come into the Kingdom of Christ, and of God;* that is, they shall not come into the Kingdom of God, which is Christ's Kingdom, no way distinguishing or speaking of a Kingdom of Christ personally upon earth at all.

A second Objection they have is from *Daniel 2. 44. and Dan. 7. 14.* and other places in *Daniel*, speaking of a Kingdom that God shall set up, that shall destroy all Kingdoms, and this Kingdom shall be an everlasting Kingdom. This they apply to the Kingdom of Christ upon earth for a thousand years. And so Mr. Archer makes use of those places to strengthen his opinion. Now I shall make it out by three or four Demonstrations, that the Kingdom spoken of in *Dan. 2.* and the other places mentioned, hath no reference at all to the personal coming of Christ for a thousand years.

First, the Kingdom spoken of in *Daniel*, is said to be a Kingdom that shall last for ever and ever.

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The Lord shall set up a Kingdom that shall destroy the Kingdoms of the earth, and this Kingdom shall last for ever and ever. But their Kingdom by their own confession, shall last but for a thousand years. Therefore this Kingdom in Daniel cannot be that Kingdom.

Secondly, this Kingdom it is apparent was set up before the destruction of *Jerusalem* by *Titus* and *Vespasian*, which was almost sixteen hundred years ago: For so you read, *Dan. 9. 24, 25, 26. That the Messiah should come, the holy one should be anointed, the Prince of Princes should be cut off before the seventy weeks are determined.* Now all Expositors agree, that those seventy weeks did end at the destruction of *Jerusalem*; and that Prophecie was accomplished at the overthrow of *Jerusalem* by *Titus Vespasian*, *vers. 26.* And this Kingdom was begun before these seventy weeks were determined, and this King was then King, and therefore it can no way be agreed, that this Kingdom spoken of in *Daniel*, doth hold out a Kingdom by Christ for a thousand years.

Thirdly, *Daniel's* words are most true, that Christ's Kingdom should be set up before the destruction of *Jerusalem*, because Christ was King in the world so soon as he was born. Therefore *Daniel's* words are true, Christ was a Prince, and this Prince was cut off before the seventy weeks were accomplished, before *Jerusalem* was destroyed: if Christ was King before that time. Now his Kingdom was set up, and his Kingdom is not of this world, *John 18. 33.* When *Pilate* said, *Art thou a King?* He answered, *Thou sayst it.* He would not deny

deny it. And when *Pilate* writ over Christ's head, *Hail King of the Jews*, they blotted out that, and bid him write, saying, *This is he that saith he is King of the Jews*. *Pilate* was forced by the Spirit of God to confess, that Christ was then King of the jews, and so had a Kingdom; so that *Daniel's* words are wondrous true. The Lords Kingdom is set up, he was King over the world, he broke the Nations to pieces; and this was before he was destroyed, and this Kingdom shall last for ever and ever, till time shall be no more. And

Lastly, Mark the words of *Daniel*, This Kingdom should be set up at the destruction of four Kingdoms. Now those that make these four Kingdoms to be the four Monarchies of the world, and because the Roman Monarchy is not destroyed; therefore think this Kingdom is not yet come, they are much mistaken: for the Scripture speaks not of four Monarchies, but of four Kingdoms, which (as *Calvin* well expounds) were the conquests of *Alexander*, once held by *Alexander*, but afterwards were divided into four Kingdoms, and these four Kingdoms they were all in wars together, and before Christ's coming were all destroyed. And so *Haggai's* Prophecie was made good, *Hag. 2. 11. I will shake all Nations, and then the desire of Nations shall come.* Before the coming of Jesus Christ the Nations were shaken, and the Kingdoms were destroyed, and then Jesus Christ the desire of all Nations came as King into the world. So that this Kingdom being already set up, it can no way relate to a personal reign of Christ upon earth.

3. Another Objection they alledge, is from

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Matth:

Matth. 26. 29. Where it is said, I will not drink any more of the fruit of the Vine, till I drink it new with you in my Father's Kingdom. Here they urge, that there is a Kingdom wherein Jesus Christ shall eat and drink with his Apostles, and suffering Saints, and (say they) this cannot be, if we should be only with Christ in Heaven; therefore it follows, Christ must be on earth; and here he must eat and drink together with us. Now to this I answer, First, the Kingdom that they look for, is called Christ's Kingdom, and not the Father's; but the Kingdom here spoken of, is called the Father's Kingdom, not Christ's. And therefore cannot be said to be the Kingdom of Christ.

2. Again, *I will drink no more of the fruit of the Vine, till I drink it new with you in my Father's Kingdom.* Eating and drinking (as the best Divines interpret it) is here taken metaphorically, that as eating and drinking is an action of pleasure, and familiarity one with another: So when they come to Heaven, though they should not eat and drink naturally, yet they should have such joy with Jesus-Christ, as if all the time were a time of banqueting. And so the words are opened, *Luke 22. 29, 30. I appoint unto you a Kingdom, as my Father hath appointed unto me, that you may eat and drink at my table in my Kingdom, and sit on Thrones judging the twelve Tribes.* This Scripture expounds the former, that eating and drinking in this Kingdom was meant enjoying familiarity with Jesus Christ in glory. And this should be when they should sit on Thrones, judging the twelve Tribes, and that shall not be till the general

ral day of judgment, and therefore cannot be meant of a Kingdom for a thousand years.

3. There is an exposition which some men give upon this place, that is somewhat probable (though I will not absolutely determine it) that this Text was made good, (that Christ would not eat nor drink, till he drank it new in his Father's Kingdom) after Christ's resurrection; for after Christ rose, it is said, he came to his Disciples; and did eat a broiled Fish: therefore (say they) this was the time when this Prophecie was fulfilled, in that space of time between his Resurrection and Ascension. But to pass that: Thus much be spoke to that objection, to shew that it hath no force to warrant that opinion of Christ's Kingdom upon earth for a thousand years.

But then the last and great place wherein the strength and substance of that opinion lies, and which when they are beaten off all others, they fly unto is, Rev. 20. 32, 34, 35, 36. where you find these words, He shall lay hold on the Dragon that old Serpent, which is the Devil, and he shall bind him for a thousand years. Then they that were beheaded for the witness of Jesus, and for the word of God, and had not the mark of the Beast, they shall rise and reign with Christ for a thousand years. But the rest of the dead shall not rise again till the thousand years are finished. This is the first Resurrection. Blessed and holy is he that hath part in the first Resurrection; for on such the second death hath no power, but they shall be Priests of God, and of Christ, and shall reign with him for a thousand years, and when the thousand years are expired,

Satan shall be loosed out of Prison, and shall go out to deceive the Nations, &c. Hereupon they would build, that Jesus Christ must come down from heaven, and here he shall reign with his Saints for a thousand years. Now for answer to this, before I give reasons against it, I shall shew that the Chapter will not hold forth this, that Christ shall come down from heaven for a thousand years, and we reign here with him.

First, because it is said, *Those that were beheaded, and should rise again and reign with Christ*, that the second death should have no power over them. Now if this opinion of theirs were true, then this would follow, that all those that were Martyrs, and did suffer for Christ, should be saved and none of them should be damned: For, if they shall have no part in the second death, it implies, they should all be saved. And if this were true, then Paul's supposition would be false; for Paul saith, *If I give my body to be burnt, and have not charity, it profits me not.* A man may suffer for Christ, yet not be saved by Christ, which upon their argument must not be true, but that all sufferers must be saved.

Secondly, it cannot be true, because it is said, after those thousand years the Devil shall be let loose, and the people of God shall be in a worse condition than ever they were before.

Now, is it imaginable, that Jesus Christ should come down for a thousand years among us, and live among us, and be with us, and yet leave us in a worse condition when he is gone, than we were all the while we have been without him these

1600 years? For, when the thousand years are expired, the Devil shall be loose, and he shall go out to deceive the Nations; and shall gather them to the great battel, and they shall compass about the Camp of the Saints, and of the holy City. Here the Nations shall be deceived universally, and therefore is it imaginable, that Jesus Christ shall so refine his Church, and keep them pure, and yet after all this they shall totally be deceived? Certainly, compare word with word, and this cannot be the meaning of the place. For that cannot be the meaning of one place of Scripture, which causeth absurdities and inconveniences to fall upon the other.

But now to give you the true scope of the place, I can refer you to no man better than that Orthodox Divine Mr. Brightman, who speaks like a man that had a wonderful help from the Spirit of God in expounding the Scriptures; therefore take his exposition.

First, it is said here, *We shall reign with Christ for a thousand years.* Now, saith he, To do a thing with Christ, it doth not imply Christ's personal presence with us; but in Scripture phrase we may be said to do a thing with Christ, which we either do for Christ, or by the assistance of Christ; or do a thing that Christ did act before us, though Christ himself be not personally with us. As now, in Scripture you read, *Rom. 8. 19. If we suffer with Christ, we shall also be glorified with him.* Doth that imply, that no man can suffer, but he must have Christ personally on earth to suffer with him? No, that cannot be the meaning.

But we suffer for Christ, though we on earth, he in heaven, because we suffer by his assistance, we suffer for him, and we suffer those sufferings that he hath undergone before us. So 1 Cor. 3. 9. *We are co-workers together with Christ.* Will it therefore follow, because the Apostle saith thus, that all the Apostles and Ministers have Christ personally to work with them? Paul tells us, he was *born as one out of due time*, who never saw Christ, but only in a Vision, Christ never working by Paul personally, but ministerially; Christ assisting him by his grace in his ministry. So here, this phrase, *Reigning with Christ* doth not imply Christ's personal abode with us, but only the doing of a thing or enjoyment of a mercy for Christ's sake, and by Christ's procurement, or doing of a thing Christ did before us.

And then for the other clause, *They who were beheaded should rise, and reign, and this is the first Resurrection.*

Resurrection in that place doth not import a Resurrection of the body, that the body shall arise from the Grave; for we find in Scripture, that the Resurrection of the body, *it shall be of the just and of the unjust* at the same day. The just shall not arise before the unjust, which they from this place would hold forth; For we read, John 5. 28, 29. *The hour is coming that the just and unjust shall have a Resurrection, some to eternal life, and some to eternal condemnation.* The rising of all shall be at the last day. 1 Tim. 4. 17. *The Trumpet shall sound, and the dead shall arise.* So that by Resurrection of the dead in that place,

is not meant the Resurrection of those bodies that were naturally dead; but Resurrection in Scripture is often taken in a civil sense; as thus, Resurrection from the dead in Scripture, is sometimes taken for the rising of the people of God from a state of corruption in worship, and affliction from enemies, to a state of purity, and a state of peace. So Rom. 11. 15. the coming in of the Jews *shall be life from the dead.* Now from this Text no man is so mad as to conceive, that at the Conversion of the Jews, all the dead Jews shall arise from their Graves, and live again. But it shall be to the Jews as a Resurrection from the dead, that is, they shall arise from that scattered and misled condition they are now in, and they shall come to a condition to embrace the Gospel, and leave their errors; and enjoy the worship of God. And those that in Ezek. 37. are call'd *dead and dry bones* in their Captivity, yet those dead men; they *should rise from their graves and live again;* that is, they should enjoy plenty, and return from Captivity, and be free from affliction. And so Rev. 11. the witnesses were kill'd, *and after three days and a half, a spirit of life from God entred into them, and they stood upon their feet.* This standing upon their feet, and a spirit of life entring into them, doth not suppose a rising from the graves; but those witnesses that were civilly slain, by reproaches and vilifying, that were as dead men in the account and esteem of the world, these dead men should live again, that is, they should flourish in holiness, and be free from an afflicted condition. So that *Rising* in Scripture doth not al-

blond

ways denote a rising of the dead, but rising may sometimes be taken for a peoples coming from a state of corruption in worship, and affliction under Enemies, to a state of purity, and a state of plenty.

Now then to wind up all, and to give you the scope of the place, *The Devil shall be bound for a thousand years, and the slain shall rise again, and shall live with Christ for a thousand years.* The meaning is this, This binding of the Devil began three hundred years after Christ in the beginning of *Constantines* reign; during the time of three hundred years, the Emperors (who were called Devils, because they were as cruel as the Devil) did cruelly trouble and afflict the people of God: and in *Constantines* time the rage and terror of these Emperors was so quelled, and peace so settled in the Church of God, that for a thousand years after the Devil was chained, that is, he did not rage in so violent a manner against the people of God, as in former times. This is *Brightmans* Exposition. Then afterwards, after the year 1300, which was three hundred years ago, the Pope, stir'd up by the Devil, began to rage, and he did persecute most parts of the world, and so the people of God to this very day lie under his persecution. Thus much for the objection.

Use. Now by way of Use, Is this thy doubt, about Christ's appearing for a thousand years? Why first, trouble not your minds, but let it be your endeavour to get Christs Kingdom to be erected in your hearts; let Christ reign as King over your domineering lusts; that no lust in your hearts should

should outface the Kingdom and Authority of Jesus Christ. Let that be your endeavour, and puzzle not your minds about these intricate matters.

Secondly, labour to get Christ to reign spiritually in his Ordinances, and reign in his Kingdom by an Orthodox and sound Ministry and well ordered Discipline; labour to get Christ to reign so by his Spirit in his Church, to be as King and sole disposer in all the matters of his worship.

The end of the fifth Sermon.

SER-



SERMON VI.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

THE Observations I drew from these words, you remember were three. That which I am yet upon, is this, *That Jesus Christ, who is a Christians life, shall one day appear in glory to judge the world.* In the prosecution of which, I have gone over several heads, and also resolved some doubts: That which I was last upon was, to answer that doubt about the personal appearing of Jesus Christ upon earth for a thousand years; wherein I shewed you the original of it, and answered those objections from Scripture, that might seem to maintain it. I now pass to that part of the doubt that remains

mains yet to be handled: And to put it out of all doubt, two things more I am to speak of.

First, I shall lay down those incongruities or absurdities that would follow in case this should be granted. Secondly, lay down some Scriptures to shew this cannot be.

First, for the Incongruities that would follow, should this be granted that Christ shall personally reign for a thousand years. I shall reduce all to 7 heads.

First, if Christ should personally reign upon earth, then this would follow, That there must be two Ascensions of Jesus Christ. For Christ you know 40 days after he rose from the dead, he ascended up into heaven from mount *Olivera*. Now should Christ come down upon earth for a thousand years, he must ascend into heaven again necessarily; because the Scripture tells us, that when Christ comes to judge the world, he must come down from heaven, *Phil. 3. 20.* therefore he must ascend the second time, and so there should be two ascensions, which how groundless it is from the Word, you may imagine, having no footsteps there at all.

2. This absurdity would follow, That there must be two Resurrections; for those that maintain this opinion, they hold, that at Christs coming this thousand years, the dead that have been Martyrs must rise, and so there must be two Resurrections, one for good men then, and another for bad men at the last day, which how cross it is to Scripture will easily appear, *John 5. 28, 29.* The hour is coming that the just and unjust shall arise, some

some to everlasting life, and some to everlasting condemnation. The Scripture makes the rising of the just and unjust to be at the same hour. Besides, the Scripture affirms, that when the resurrection comes, Christ doth not then take a Kingdom, but deliver it up, 1 Cor. 15. 23, 24.

3. Should this be granted, then you must certainly know the time when the day of judgment should be. Why? because by their principle, at the end of those thousand years, Christ must come to judgment; and then a thousand years before, we can tell when the day of judgment shall be, which is most cross to Scripture. For Christ himself tells us, that *neither he, as Man, nor the Angels in heaven, knew either the day or hour.*

4. This inconvenience would follow, That many phrases in Scripture should be falsified, which speak of the condition of Gods people whilst they live in this world: What doth Scripture say? Why, *In the world you shall have trouble, but in me you shall have peace,* John 16. 33. And Scripture tells us, 2 Tim. 3. 12. *All that will live godly in Christ Jesus, shall suffer persecution.* And Heb. 12. 6. *Whoever God loves he chastises.* And, *through many tribulations you shall enter into the Kingdom of Heaven.* Now should this opinion be granted, that Christ shall reign a thousand years, in which time there should be no persecution, nor no affliction or trouble at all, (nay some hold there shall be no sin at all) how cross to Scripture it would be, these phrases will give you easily to judge. For while you are in this world, you shall be subject to tribulation, afflictions, and persecutions, which the holding of this opinion will quite overthrow,

5. Should

5. Should Christ reign upon earth for a thousand years, then this will follow, that some men must live upon earth for a thousand years together and never dye: The opinion supposeth this, which how cross is it to the frailty of mans body? being made but of Clay; and how cross to Scripture, which tells us that the eldest man that ever was, *Methusala*, yet lived not a thousand years? nay, *David* cuts mans life shorter, *that if man live fourscore years, his life is but labour and sorrow*; which is far short of a thousand: yet grant but this opinion, and this must necessarily follow.

6. Grant but this, and then it will follow, That Christ hath never had a visible Kingdom yet in the world: For, they that are of this opinion, hold, Christ never had a visible Kingdom, till this of a thousand years, that he shall reign upon earth. Which how cross it is to Scripture I shewed before: that Christ was King while he was upon earth, King of Saints, and King of Nations.

7. And lastly, this Incongruity would follow, that Christ should leave his Church in as miserable a Condition after the Thousand years, as before, if not worse: For, *After a thousand years the Devil should be let loose, and deceive the Nations*, Rev. 20. 7, 8. And therefore that Christ should Reign a thousand years, and then ascend again, and leave his Church and the Nations to be deceived, and over-run by the Devil, it cannot be imagined: yet grant this opinion, and this absurdity would follow.

The next thing I am to dispatch, is to prove from Scripture, that there shall be no such appearing of

of Christ as these men speak of, and to confirm it I shall alledge three Scriptures. The first is, *1st. 28.* where it is said, *To all that look for him he shall appear the second time without sin unto salvation the second time.* At the first appearing of Christ he appeared with sin, that is, he appeared with our sins imputed to him, not sin inherent in him; so Christ had not sin, but he was made sin at his first coming, our sins being laid upon his shoulders by way of imputation; *but the second time he shall appear without sin;* that is, sin shall not be charg'd upon Christ then, but he shall come the second time for salvation. Now mark, the Scripture makes the appearing of Christ but two fold: his first appearing in the flesh, *God manifest in the flesh;* his second appearing to Judgment; *He shall appear the second time for your salvation.* Now, if this thousand years should be granted, and Christ personally reign upon earth, then this Text must be alter'd, and say, *Christ shall appear the third time.* The first time in the flesh, the second time for a Thousand years, and the third time to come to Judgment. But the Scripture (as justling out this opinion) speaks but of an appearing of Christ the second time when he shall come for mans salvation. Yea but they object, and say that this place makes for them, and that this second appearing of Christ is his appearing to reign for a thousand years, therefore they think they have the strongest end of the Staff. To which I answer (And shall make it good by two reasons from the Text) that this place speaks of Christ's coming to Judgment and none else.

First, from the Context, verse 27. It is appointed to all men once to die, and after death comes Judgment. And then comes in these words, Christ shall appear the second time without sin for your salvation. So that it's clear, this appearing of Christ is at the day of Judgment, which the Context gives you warrant for.

Secondly, This appearing of Christ is at the day of Judgment, because the Text saith He shall appear for your salvation. But those that hold, Christ shall come for a thousand years upon earth, they know it is not for their compleat salvation, for they are upon earth, and they are not compleatly saved, till both bodies and souls be in heaven, therefore this appearing of Christ necessarily cannot be meant for a thousand years, but his appearing to judge the world, when both our bodies and souls shall be saved by him.

Another Text is Acts 3. 21. He shall send Jesus Christ, which before was preached to you, whom the heavens must contain until the time of restitution of all things, which God hath spoken of by the mouth of his holy Prophets, since the world began. This Text I would urge against this opinion, that the heavens must contain, that is, the heavens must keep Christ, as now he is bodily in heaven, till when? till the time of restitution of all things. Now, those that hold this opinion, think to take this Text on their side, and that this time of restitution of all things is the time of a Thousand years. But I shall shew, that this time of restitution, till which Christ must be kept in the heavens, cannot be taken for that time of Christs Reign, which

which they fancy, and that for two Reasons.

1. Because should it be granted, that Christ shall come a Thousand years upon earth, at that time all things should not be restor'd, because as long as there is sin in the world, all Creatures lie under a curse for sin; but at that time there shall be sin in the world, for the wicked shall be in the world, and the Devil shall be let loose again, and so there will be sin; therefore there cannot be a restoring of all things, because sin lays the Creature under a curse and under bondage. The Apostle explains it, *Rom. 8. 22. We know, the whole Creation groans, and travels in pain even till now, and not only they, but we our selves also wait for the adoption, to wit, the redemption of our bodies. Compare that with the 19. Verse, The earnest expectation of the Creature waits for the manifestation of the sons of God.* Here the Apostle tells us that the Creature groans, and lies under a curse, and so long it lies, till all the Sons of God are manifest, till all the Elect are sav'd, which cannot be till the day of Judgment. The Apostle here explains it, till the very day, that all the Elect of God shall have their bodies redeemed, till that day the Creature lies under a curse. So that this Restitution of all things cannot be meant of any other time, but the time of Christ's coming to Judgment, and till that time, Christ must be kept in the heavens, heaven must receive him.

2. This time of Restitution cannot be the time of a Thousand years, because all the Prophets did never prophesie of a Thousand years, but of the restauration of all things, that Christ should come
to

to restore; of this all the Prophets bore witness. Therefore this cannot be the time, and if not so, it must be the time of Christs coming to Judgment, and till that time the Heavens must contain Jesus Christ.

3. Another Scripture is in my Text, *Col. 3. 4.* *When Christ who is our life shall appear, then shall we also appear with him in glory.* When Jesus Christ appears in glory, then all the Elect shall be glorified with him; which of necessity must be no time else but the appearing of Christ to judge the world. Thus much to satisfie that doubt, That Jesus Christ shall not personally reign a thousand years upon earth with his Elect before he comes to judge the world.

Doubt 5. The last Doubt is this, Whether Jesus Christ when he shall appear in glory to judge the world, shall take up any length of time in executing judgment on the world?

Ans. And in answer to this, I could give you the fond and groundless conceits of a great many. I remember I have read in the Turkish *Alcoran*, that they expect a Christ, though their *Mahomet* hath deceived them; and they think this Messiah shall judge the world: but they imagine this Christ shall be 50000 years in judging of the world. This is their ridiculous conceit, which hath neither shew of reason nor judgment in it. The Millenaries are almost as wide as they, and they hold Christ shall be a thousand years in judging the world; but this hath no footing or ground in Scripture at all. Now therefore to tell you what the Scripture saith about the time; The Scripture seems to carry it, that
I there

there shall not be much time taken up by Christ in judging the world. For mark, the phrasēs in Scripture about Christs coming to judgment, do not hold forth a long term of years, never above a day, and so often in Scripture. It is called *The day of wrath*, *They heape up wrath against the day of wrath*. Rom. 2. *And a day of tribulation*; *And a day of the righteous judgment of God*. And Acts 17. 31. *God hath appointed a day, wherein he will judge the world by that man Christ Jesus*. And Christ speaks of shorter time then a day. *Of this day and hour knows no man, no not the Son of man, nor the Angels in heaven*: So that the Scripture carries it to be very short, that Christ shall take up very little time in passing the sentence of Absolution upon the Elect, and of condemnation upon all the wicked. I will give but this Reason,

Judges, if they sit long in judging persons, or causes, it argues two things in them, either want of evidence to be brought against Malefactors, or else it argues a suspence in their own thoughts, what judgments to pass upon such malefactors; but neither of these can befall Jesus Christ: for Christ knows all facts, there will be no defending and proving at the judgment day, there will be no Lawyer to plead for you, no witness to evidence for you. Your own conscience shall be your witness to witness against you; your own conscience shall be your your Book, a mans own conscience shall condemn him at that day, Rom. 2. 16. So that it's most agreeable to Scripture to hold that Jesus Christ shall not take up any great length of time in carrying on this great work, in judging the world,

in

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in condemning the wicked, and in saving of his Elect.

Use. Now of all that I have said about this Doctrine of Christs glorious appearing to judge the world, the use I shall make, shall only be a use of terror.

Methinks the hearing of this Doctrine should strike the nail of terror and astonishment into the hearts of all guilty conscienc't men. All you who have not your Judge your Jesus, your Judge your friend. All you that have not an interest in Jesus Christ, that have not your peace made with your God. O, this day of Christs coming to judgment, it should be a day of astonishment to you, it should make your blood to startle in your faces, your joynts to tremble, and horror and astonishment to seize upon you in the thoughts of the dismal proceedings that will be at that day against unrepentant souls. I have read a phrase of *Hieroms*, that he saith of himself: Whether I eat, or whether I drink, or what ever thing I do else, methinks I hear a voice where ever I am, crying, *Arise, O man, and come to judgment.* Beloved, methinks should

Sive comedam, sive bibam, sive aliquid aliud faciam, semper vox illa videtur sonare in auribus meis, Surgite mortui, & venite ad iudicium.

you hear such a voice as *Hierom* did, should you hear this voice when you are about your lusts, and about your deceits, and about your sins; did you hear this voice, for this, O man, thou shalt come to judgment, for this, O man, thou shalt be sentenced at the last day; what a dreadful curb would this be to keep you back from those evils that you are rea-

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dy to run into. This Doctrine of Christs appearing to judge the world, should serve for a curb to all sorts of men in the world, to keep them from sinning against this God. This use the holy Apostle makes, *Acts 17. 30, 31. But now commandeth all men every where to repent. Why? Because God hath appointed a day on which he will judge the world by that man Christ Jesus. And Acts 24. 15, 16. Because God hath appointed a day to judge, therefore, saith Paul, I will keep a good conscience. O Beloved, keep your consciences clean; for this day Christ will find out all your secret adulteries, and all your briberies, and all the deceits you have used in this world. And let Pauls Argument be yours, and say, I will keep a good conscience, because God hath appointed a day, a day wherein he will judge the world by Jesus Christ.*

And as this Doctrine of Christs appearing to judgment, should be a curb to you to labour against every sin, so it should be a curb to you especially against five sins.

1. It should be a curb to you against drunkenness. *Take heed (in Lukes Gospel) lest your hearts be overcome with surfeiting and drunkenness, and this day come upon you unawares.* You that are company-keepers, you that are persons to whom this sin cleaves close, you that love your liquor too well, think of this; the day of Judgment will fill that mouth of yours with fire, that now thou fillest with water, that day thou who art now lavish of Wine and Beer, shalt not have a drop of cold water to cool thy scorched tongue. And let that be a curb to all you that are inclined unto that sin.

2. Let

2. Let Christs coming to Judgment be a curb to you against Adultery. *Heb. 13. 4. Whoremongers, and adulterers God will judge.* The Lord will judge every other sinner, yea, but these in a special manner: he will judge you for your deceits, and for all things else done in your bodies, *2 Cor. 5. 10.* but God will judge an Adulterer in a more eminent manner, *2 Pet. 2. 10. The Lord knows how to reserve the wicked to be punished at the day of judgment, specially them that walk in the lusts of uncleanness; Specially them.* Hence it is, *Solomon* tells us, that *they that are hated of God, go in to a Whore.* Therefore, O you Adulterers, tremble, if you have defiled the flesh of your bodies, and let the day of Judgment startle your consciences, if any be before the Lord this day guilty of this sin.

3. This Doctrine should be a curb to all railings, and revilings against the people of God. *Jude 15. Behold, the Lord Jesus shall come from heaven, with ten thousand of his Saints, executing judgment upon all, for all their hard speeches.* For all your reviling, and railing against godly persons. Look to it, the day of Judgment will be a dreadful day to you.

4. Christs appearing to judge the world, it will be a terrible day to all ignorant and disobedient persons, that obey not the Gospel of Jesus Christ. *2 Thes. 1. 7. The Lord Jesus shall come from heaven with his mighty Angels, taking vengeance upon them that know not God, and obey not the Gospel of Jesus Christ.* Therefore I beseech you, (I know I speak to a mixt multitude) lay this to heart, if any of you be guilty of this sin, how can you look your Judge in the face, when the Lord tells you in a special

manner he comes to condemn you for these sins?

Lastly, it should be a curb to keep you from the sin of oppression and cruelty, *Jam. 2. 13. He that shews judgment without mercy, to him judgment shall be shewn without mercy.* If you expect mercy to be shewn you at the day of judgment, shew you mercy whilst you live in this world. *Judge not, that ye be not judged.* The day of judgment will meet with all you oppressors, that grind the face of the poor by usury, bribery, and extortion. Wo, wo unto you at that great day.

Thus much be spoken of this second Doctrine.

I now come to the third and last Observation that these words will afford, drawn from the last Clause, *Then shall you also appear with him in glory.* The Observation from hence is this,

Doct. 3. *That Jesus Christ hath reserved the full glorification of his Elect till that time of his glorious appearing to judge the world.* When Christ who is our life shall appear, then shall ye also appear with him in glory.

And in the handling of this Doctrine, I shall proceed in this method.

First, shew you what it is for the Elect to be fully glorified by Jesus Christ.

Secondly, why Jesus Christ hath reserved this fullness of their glory till he shall come to judge the world. And then conclude all by way of application. I begin with the first.

What is meant by the full glorification of the Elect?

For answer to which take this description, The full

full glorification of the Saints of God, it is that most happy, most blessed, and unchangeable estate which God of his free grace through Jesus Christ, hath provided for the elect in heaven, to be enjoyed after the day of judgment, at which time the body shall arise from the grave, and be united to the soul, and both body and soul be freed from all sin and misery, and made partakers of glory with God, Jesus Christ, the holy Spirit, Saints and Angels for ever. This is it which we call glory, That reuniting of the body and soul together, whereby both shall be partners in glory, in the enjoyment of the three persons of the Trinity, all the Saints and Angels for ever.

Now this appearing in glory, or this full glorification of the elect, is made up of two things.

First, the glorifying of the body being risen from the dead, and united to the soul.

Secondly, the glorifying of the soul also.

Branch 1. I shall now begin with the glorifying of the body. *When Jesus Christ shall come to judge the world, the bodies of the elect shall be glorified as well as their souls.*

And in the glorifying of the body, these two things I shall speak of about it.

First, I shall shew why the body must be glorified as well as the soul.

Secondly, wherein this glory of the body consists, or what are the particulars that make the bodies of men to be glorified bodies.

First, why the bodies of the elect must be glorified in heaven as well as their souls. For this I give three reasons.

1. Because their bodies have suffered for the sake

of Jesus Christ in this world, *Gal. 6. 17. I bear in my body (saith Paul) the marks of the Lord Jesus:* That is, he suffered for Jesus Christ, and was scourged for him. Now, if the body suffer for Christ, it is meet the body should be glorified by Christ also. If the body by suffering resemble a crucified Christ, it is meet the body by being glorified, should resemble a glorified Christ also; therefore for this reason shall the bodies of the elect be glorified bodies.

2. The body is a copartner with the soul in all the good employments and holy duties it performs, *2 Cor. 5. 10. You shall give account of all things done in the body, whether good or ill.* While you are in the body, the body shares with the soul in all duties. While the soul prays, the eyes look up to heaven, the lips move, the hands are lift up to God, and the whole body is in action. Now, if the body be a partner with the soul in duties, the body shall be sharer with the soul in glory also.

3. Because of that natural sympathy that is between the body and the soul; therefore the one shall be glorified as well as the other. Now, there is that sympathy by reason of the near union between body and soul, that the soul cannot suffer any thing but the body suffers the same. If the soul be sad, the looks are pensive; if the mind be oppressed, the head is heavy; if the mind be cheerful, the countenance is pleasant: Such a natural sympathy there is between body and soul. And if so, then this sympathy shall be in heaven also, that as one is glorified, so the other shall be. Thus much for the Reasons.

Second.

Secondly, I am to shew you wherein the glory of the bodies of the Elect doth consist. And for answer to this, I shall lay down seven glorious indowments which the Elect shall enjoy in heaven, which here in this world your bodies cannot enjoy.

1. This makes the bodies of the Elect at the day of judgment to be glorious, that their bodies shall be spiritual bodies, 1 Cor. 15. 44. *It is sown a natural body, but it shall rise a spiritual body*: The body while it lives here is only natural, and when it dyes is only natural, but it shall rise from the grave a spiritual body. Now when I say a natural body, I mean a body that needs natural refreshment to maintain life, as food, sleep, rayment and the like: when I say the body shall be spiritual in heaven, I do not mean as *Proclus the Platonick* holds, that the bodies of men shall be turned into air, or wind: Nor do I mean in this sence, as if the substance of our bodies should be taken away, or vanish into Ghosts or Spirits, which error *Ensebius* confutes, *lib. 2. Tom. 1. adv. Heres. p. 182*. For we shall have these hands, and these eyes, and these feet in heaven that we have now upon earth, for *with these eyes, saith Job, shall I see my Redeemer*. When therefore I say, a spiritual body, my meaning is this, your bodies shall not be as natural bodies, that need outward refreshments, you shall need no food, nor sleep, nor rayment at all, but you shall be as Christ tells us, *like the Angels in Glory. Matth. 22. 31*. you shall neither marry, nor be given in marriage, you shall neither need husband nor wife, estate nor house, but your bodies shall be spiritual,

spiritual, refreshed with the spiritual enjoyment of your God. When Christ comes to judge the world, your bodies that are now natural, they shall be made spiritual bodies.

2. Your bodies shall be immortal bodies. Now you have a mortal body, and a dying body about you, and therefore that epithete may well be given man, To be a mortal man whose breath is in his nostrils. Now you have a dying body subject to crumble to dust and earth every moment, but when Christ comes to judge the world, and you appear with him, your bodies will become immortal bodies, 1 Cor. 15. 42. 52. *It is sown a corruptible body, it shall be raised in incorruption, mortality shall be swallowed up of life, and this our mortality shall put on immortality.* These bodies of yours they shall be incorruptible and immortal bodies, that shall never die. Now when I say the bodies of men shall be immortal, you must consider, 1. that the body when it is in heaven, shall not be so immortal as God is immortal, for God is immortal essentially, the essence of God is immortal, *Angeli & homines non sua natura, sed per Dei gratiam habent immortalitatem* but we are immortal, not essentially, but only by the grace of God keeping us in that immortal state. Therefore the Scripture, when it speaks of God. 1 Tim. 6. 16. *God who is the only wise, and the only immortal God.* God is only immortal essentially, but the elect of God are immortal in their bodies by the grace of God keeping them in that estate.

2. Again, when I say, the body shall be immortal, and shall not dye, you must distinguish between this

this and that immortality *Adam* had before he sinned, he was immortal, but only so, as conditionally he was liable to death every moment, and so he did dye: so long as *Adam* did not sin, he should be immortal, but he sinning, died presently: but Believers, they are immortal otherwise than *Adam* was, because they are immortal by Jesus Christ, so

*Propter essentialem à materia
segregationem, sed corpora bea-
torum glorificata erunt immor-
talia per singularem Dei ordi-
nationem ac perfectam divine
imaginis renovationem.*

as it is impossible they should ever die.

3. We are not so immortal as the Angels are immortal, They are immortal by the grace of creation,

because they are immaterial substances, but our bodies are so by Gods special appointment, and the perfect renovation of Gods Image in us.

4. Again when we say, the elect are immortal in their bodies, we must know, we are not so immortal as the Devils are. The Devils and damned in hell they are immortal, and shall never dye, bodies nor souls, but their immortality is a miserable immortality, it were well for them, if they were not immortal. It were well for them should they die, because their life is a miserable life, but our life is a glorious life, we shall live in heaven and glory with Christ and Angels, not in hell and misery with Devils and damned spirits. This therefore is your Priviledge, your bodies, as they shall be spiritual, so they shall be immortal bodies, that shall never dye.

3. The bodies of the elect shall have this glorious indowment, they shall be impassible bodies, that is, they are bodies that shall be capable of no sufferings

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ings at all. Here in this world, your bodies are liable to many sufferings and many sorrows and diseases; here you suffer sometime by poverty, sometime by hunger, thirst, cold, nakedness, here you are subject to prisons, and sickness, Agues, Stone, Palsie, Plurisie, and a world of other diseases; here your bodies are passible bodies, but in heaven you are subject to no sorrows and sufferings at all; In heaven you shall bid sorrow and sighing flye away hence. Here, as the Philosopher terms it, your bodies are but like an Hospital, wherein all are full of infirmities: all the members of the body are here subject to passion and weakness, but in heaven the body shall not be so: Here the body, as *Pliny* calls it, is a *Magazine* of all kinds of diseases. *Pliny* tells us that in his time the body was subject to 300 several kinds of diseases, but now I may well say, 300 times more, many thousand Infirmities the body in this world is subject to: but here is your glory, that in heaven you shall be freed from all these, and no suffering shall happen to the elect whatever. Again.

4. The bodies of the elect shall be beautiful bodies, *Phil. 3. 21. Our conversation is in heaven, from whence we look for a Saviour which is Christ our Lord, who shall change our vile bodies, and make them like to his glorious body.* As Christ was a beautiful person, so all believers, their bodies shall be glorified like Jesus Christ. Here your bodies are vile, as being made of vile matter, and tending to a vile end, to corruption, where worms shall gnaw your flesh, and thence proceeds a lothsome savour; *Eliphaz in Job*, calls it a house of clay; *Paul* a house

house of earth; the *Philosopher* a mouldring cottage, *Eccles.* 12. 7. dust shall return to earth as it was, subject to evil and noisome diseases, a sink of dung, a magazine of all infirmities; but there they shall be glorious, Christ shall make your vile bodies like to his most glorious body. It is a speech of *Thomas Aquinas*, that if there be any deformity upon the body in this world, it shall be all taken away, and covered with beauty at the day of judgment: As if a man should be a Monster, or have a crookt back, or want a member, or the like, at that day all these deformities shall be taken away, and your bodies shall be beautiful bodies, like unto Christs glorious body.

5. The Fifth glorious indowment is this, that your bodies shall be agile bodies, that is, they shall be swift bodies. Here our bodies are lumpish and heavy, here we are like tyred jades, that go on slowly in all divine employments, must be spurred on to all good duties; but there you shall go more swiftly than the Chariots of *Aminadab*, in all the ways of God, then you shall mount aloft in the praises of your Redeemer, and in his service, with more celerity, then the winged fowls that fly in the heavens. That's your benefit, when you are in glory, your bodies shall be agile and nimble.

6. Your bodies shall be pure bodies, and there's your priviledge indeed: should your bodies be immortal, and should they be swift, and should they be impassible and beautiful bodies, yet if they were sinful, sin would be your blemish in heaven, if sin could be there: But now, here's your glory, your bodies in heaven shall be pure bodies, and have no spot

spot of sin at all, *Rom. 8. 27. We wait for the redemption of our bodies*; Now you are fetter'd and clog'd with sin, and chain'd with temptations, but then your very bodies shall be redeemed, sin shall enslave you no more, and entangle you no longer, and keep you fast no more. Then you shall have no occasion of that complaint of *Paul, Rom. 7. 8. O wretched man that I am, who shall deliver me from this body of death?* you shall be delivered, because that time shall be the redemption of your bodies, a freeing your bodies from sin, and setting your bodies at liberty from sinful practices.

7. Your bodies in heaven shall be glorious bodies, and so my Text speaks: *You shall appear with him in glory.* And so *Paul* elsewhere tells us, *Phil. 3. 21. He shall change your vile bodies, and it shall be like to Christs glorious body: so 1 Cor. 15. 49. It is sown in dishonour, the body shall be raised in glory; and Mat. 13. 43. Then shall the righteous shine forth as the Sun in the Kingdom of your Father; so Rom. 8. 18. Dan. 12. 3. Thus then you see both why the body shall be a glorious body, and wherein the glorious endowments of this body consists.*

Use. Now by way of use. Is it so, that you that are the elect of God shall one day in your bodies as well as in your souls be glorified by Jesus Christ? Is this a truth? Oh then let me perswade you not to suffer these bodies of yours to be instruments of your Saviours dishonour, because these bodies shall be so glorified by Jesus Christ. Suffer not these bodies of yours to dishonour your Christ while you are upon earth. Let not those eyes be windows of
lust;

lust, and inlets to adultery, with which you one day hope to behold your Father, and your Redeemer Jesus Christ in glory. Let not that tongue be a tongue given to lasciviousness, and wanton discourses, which you expect one day should be saying and singing Hallelujahs to your heavenly Father, and blessed Redeemer. Let not those feet be swift to shed blood with which you expect to walk with Saints and Angels. Let not that body be a pandor to lust, and let not those members of your bodies be weapons of unrighteousness to unrighteousness, and let not those members fight against that God, that will glorifie all your members. This body of yours shall be a glorified body, O take heed of sin while you are in the body, because your body shall be glorified by Jesus Christ.

THE DOCTRINE THAT I HAVE
TOLD YOU THESE THREE WORDS
I HAVE TOLD YOU THESE THREE WORDS
I HAVE TOLD YOU THESE THREE WORDS
I HAVE TOLD YOU THESE THREE WORDS

The end of the sixth Sermon.

THE DOCTRINE THAT I HAVE
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SERMON VII.

COLOS. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in glory.

THE Doctrines that I drew from these words were three, I have prosecuted and finisht the two first. The last Observation which I am yet upon is this. *That Jesus Christ hath reserved the full glorification of his elect till that time, when he himself shall appear in glory to judge the world.* When he appears then shall you also appear with him in glory. In my entrance upon which, I have shewed you, what this appearing in glory is. And 2. that this glory consists of two parts. The glory of the body, and the glory of the soul. The body I told you, should have seven glorious indow-

indowments at that time of Christs appearing.

Branch 2. Now I come to the second clause, to treat of the glory of the Soul. *That as the body shall be a glorified body in the Apostles language, Your vile bodies shall be like to Christs glorious body, so your souls likewise that are elected, at the day of Christs appearing they shall be glorified souls.*

Now here, when I am to speak of the glory of the Soul, I might say as Gregory doth in his *Morals*, When a mortal man speaks any thing of that eternal blessedness of the Saints in glory, he doth but as much as if a blind man should dispute about the light which he never saw; and so cannot distinctly speak any thing concerning it. We shall know more then either the Scripture doth speak, or your hearts can conceive. So that I may break out into that exaltie the Apostle doth, 1 Cor. 2. 9. *Neither eye hath seen, nor ear hath heard, nor can it enter into the heart of man to conceive, what God hath prepared for them that love him.* The eye hath seen many admirable things in nature; it hath seen mountains of Crystal, and Rocks of Diamonds, it hath seen mines of Gold, and coasts of Pearl, spicy Islands, (so Travellers tell us, and Geographers write,) the eye hath seen (as Mr. Bolton speaks) the Pyramides of Egypt, the Temple of Diana, *Mausoleus* Tomb, which by Geographers are made the wonders of the world; and yet the eye that hath seen so many wonders in the world, could never pry into the glory of Heaven. *Neither hath the ear heard:* The ear of man hath heard the most delightful and

*Cum homo mortal-
is de aeterna gloria
differit, cecus de
luce disputat.*

ravishing melodies, and yet that singing and melodious musick that shall be in glory, the ear never heard it. *The heart cannot conceive neither*: what cannot the heart of man conceive? Man is made of so excellent a composition, that he can conceive almost any thing that either is, was, or ever shall be: man can conceive all the stones on the earth to be turned into Pearls, all the grass to be turned into Jewels; he can conceive all the dust to be turned into silver, and all the earth to be turned into a mass of gold. Man can conceive the air to be Crystal, every star to be a Sun, and every one of those Suns ten thousand times brighter and bigger then now it is. A man can conceive this, but a man can no way conceive what the glory of Heaven is, *which God hath prepared for them that love him.* And therefore you cannot expect I should speak much of what the Scripture speaks so little, and what it doth speak is but in dark terms. But in words of soberness and truth, I shall speak a little of what the Scripture holds forth about the glory of the soul when this life is at an end: All that I shall say thereof I shall comprise under two Heads.

This glory consists first of somewhat privative: secondly, of somewhat positive. Somewhat privative, that is, the soul shall be freed from any thing that may make it miserable. And somewhat positive, it shall be endowed with all things whatever that may make it happy. These are the two endowments of the soul.

First, the soul shall be freed from all things that may any way make it miserable. And there are three things that will make the soul miserable. Sin, the

the causes of sin, and the punishment or effects of sin. These only can make your soul miserable. And from all these when you are in glory, your souls shall be freed, which you are not here.

First, you shall be freed from sin. Here you make that complaint that *Paul* did, *Miserable man that I am, who shall deliver me from this body of death!* Here you cry out as the Bird of Paradise did, that *Pliny* speaks of, that always delighted to flye in the air, and when it was fastned with a clog to the ground, it moaned and cryed night and day, because it was kept there. Here like this bird you are clog'd with a world of corruptions; but when you are in glory you shall cast off this weight that now doth oppress you: when you are in glory, you shall shake off this body of sin, and only sparkle, and shine with the glory of a Divine Nature. Here sin makes war upon you, the flesh lusts against the spirit, *Gal. 5. 17*. Then the combat shall be at an end, and you shall swallow up all in victory. Here the beautiful soul is besmeared with the spots and stains of sin, then shall ye be without spot at the appearing of Jesus Christ, *1. Thess. 5. 24. 1 Tim. 6. 14.*

Secondly, as you shall be freed from sin, so from the causes of sin. *Adam* in innocency was free from sin, but *Adam* was not freed from the provocations and causes of sin, that was his unhappiness, there was Satan then to tempt him; but when you are in Heaven with Christ in glory, you shall be freed from all occasions of sin whatsoever.

Now there are three provocations you meet with in this world. First, the corruption of your nature; secondly, the suggestions of the Devil; and thirdly,

the allurements of the world, from all which you shall have exemption.

The first provocation to sin is the corruption of your nature; here you carry about you sinning principles, and sinning dispositions, that though the Devil would let you alone, you would yet sin against God: your own natures would tempt the Devil to tempt you; but in glory you shall shake off the body of sin, and be cloathed with a body from Heaven; you can no more sin when glorified, then the body of Christ can do. *For your vile bodies shall be like Christs glorious body.* This will be your blessedness in Heaven.

Secondly, you shall be freed likewise from the suggestions of the Devil. Here the *Devil goes about like a roaring Lion seeking whom he may devour,* 1 Pet. 5. 8. Heb. 2. 14. There this Lion shall be bound up in everlasting chains, and shut up in an eternal prison. Here the Devil tramples upon your necks, and prevails over you by his temptations; but there *the Lord shall tread Satan under your feet shortly,* Rom. 16. 20. Shortly, when you shall appear with Christ in glory, the Devil that now treads upon you by his temptations, you shall trample upon his neck.

Thirdly, the allurements of the world; Here *the lust of the eye, the lust of the flesh, the pride of life,* and things of the world intice you to sin against your God, 1 Job. 2. 16. But when you are in glory, there you are above the world, the world with all the allurements and enticements thereof, shall be burnt up with fire. As the Philosopher saith, that above the middle Region there is nothing but quietness,

etness, calmness, and serenity; below are the rushing winds and boisterous storms; so it is in Heaven, there you shall have nothing but quietness and rest. Now put all these together, here is your privative blessedness, that when you are in glory, you shall be freed from sin, and from the provocations of sin; you shall then be exempted from a corrupted nature, from a tempting Devil, and from an alluring world, and there you shall be conquerors over those things, that while you are here do conquer you. It is a good allusion that you read of, *1 Kings 6. 32.* you read there, that at the door that gave entrance into the *Holy of Holies*, there was a Palm-tree. Now if you ask what this did signifie, that a Palm-tree should be there; the Scripture explains it. The Holy of Holies was a type of Heaven, and so made in Scripture, *Heb. 9. 12.* *Christ by his blood entred into the holy place, after he had purchased eternal redemption for us.* There by the holy place is meant Heaven, and Christ went into Heaven after he died, after he had finished the work of our redemption. A Palm-tree is an emblem of conquest or victory over enemies. So *Rev. 7. 9.* *They who overcame rode upon white horses, with Palms in their hands.* The riding of white horses is a token of victory, and palms in their hands betokens triumph because of that victory. Now as there was a Palm-tree at the entrance of the Holy of Holies; so at your very entrance into this holy place, eternal glory, you shall wear these Palms, you shall have real testimony that you are victorious, and conquerors both over sin, devil, and the world. And this is your bliss in a privative sense. But

Thirdly, you shall be freed from all the consequents, and evil effects of sin. While you are here, though never so holy, yet having a remainder of sin in your nature, you will have the consequents and punishments of sin, either losses or crosses, or at least death; for all men shall dye, because all have sinned; *therefore death entered into the world, because all had sinned*: Yea but when you are in Heaven, at this place of glory, all the consequents of sin they shall be destroyed; both to the body, all diseases and infirmities; and to the soul, all sorrows and punishment: *you are delivered from wrath to peace*, that's the portion of the damned; but you are freed from all these consequents, *joy* *Thess. 1. ult.* Thus you see the privative good things the soul shall enjoy in Heaven.

I now come to the positive endowments the soul shall enjoy when it appears in glory with Jesus Christ: These I shall reduce to three Heads; first, there shall be a beatifical vision of God: secondly, a real enjoyment of God: thirdly, there shall be a perfection of all graces. These are the three general endowments the Scripture speaks of,

First, there shall be beatifical vision of God, *Mat. 5. 8. Blessed are the pure in heart, for they shall see God.* So *1 Joh. 3. 2. When he shall appear, we shall see him as he is*: Here we see God only what he is not, God we see is not an unjust God, and he is not a weak, nor is he an unwise God: but then we shall see him as he is. So *Job 19. 26, 27. I know that my Redeemer liveth, and that he shall stand up on the earth at the last day, and with these eyes I shall see God, &c.* *1 Cor. 13. 10.* 'tis joyed with fruition and

and communion with God. Many Texts contribute to this, *the seeing of God*. Now if you ask, What is it to see God so, as to make it the chief blessedness of the soul in glory? I answer, seeing of God implies two things:

1. It implies to have a real enjoyment of the favour and love of God to you in Christ, *Mat. 18. 10.* See not my face if you bring not my brother with you, saith Joseph to his brethren; that is, do not expect my love. And, *the Lord will not shew his face to him that doth evil*, that is, his face of love and favour; God will not love him, but God will be wroth with him that doth evil. So that the seeing of God in Scripture, is to enjoy the favour of God. When a man was by the Romans put out of favour, and condemned to die, his face was presently covered, to shew that the Judge had no mercy or favour towards that man; and the Scripture alludes to this action of the Romans, implying that God will not see, that is, bear no favour to a sinful man.

2. A perfect knowledge of God in his nature. And that's the chief importance of this word, *seeing of God*; not as if we should see his divine essence with bodily eyes; for bodily eyes are not capable of seeing the divine essence of God; but to see God with the eye of the mind, you shall see God with more perfect knowledg then now you see. Now you know him but darkly, see God but in a glass, know God but as a Riddle, the Trinity of persons in the Godhead, and the unity of both natures in Christ, these are riddles to flesh and blood; but when you are in glory, you shall know God more perfectly, and have a perfect apprehension (though not com-

prehension) of the Nature, Attributes, and Majesty of God.

This is your first blessedness,

2. Because sight without fruition gives little comfort; therefore there shall be a real enjoyment and fruition of God: you shall enjoy God so far as your natures are capable. As now you are bespangled with a divine nature, yet you have some blots and blurs about you, by reason of sin in you; but then shall all those blots be wiped away, and you shall have the divine nature shining forth gloriously in you. Here you have an enjoyment of God, it's true, but first, you enjoy God mediately by ordinances, but then you shall enjoy God immediately face to face, 1 Cor. 13. 10. 2. You enjoy God in measure, there is but a little enjoyment of God here, but there you shall enjoy God above measure; here you have the fulness of a bucket, there you shall have the fulness of an Ocean. 3. Here you enjoy God by fits and starts, you have many interruptions in your way; now you lose God, then you find him in an ordinance; but in glory you shall enjoy God without any intermission or cessation at all, and therein is the great difference between this present, and that future enjoyment you shall have of him in glory. 4. Here you have God in expectation, but there you shall have him in possession.

3. There shall be a perfection of all graces when once you come into this place of glory: here you have perseverance in grace, but not perfection, as 1 Cor. 13. 9. *We know but in part, and see in part, but when that which is perfect is come, then that which is imperfect shall be done away.* Here your graces are

are not compleat, but when once you are in Heaven, all your imperfections shall be made perfect. And amongst the perfection of your graces, there are three eminent graces that shall gloriously shine in Heaven. The grace of *Love*, the grace of *Knowledge*, and the grace of *Joy*: Though all other graces shall be perfected, yet the Scripture tells you specially of the perfection of these graces.

First, the grace of *Love*, when all other gifts and miracles fail, the grace of *Love* shall be perfected. And (as *Anselm* saith) they shall love God more than themselves, and one another as well as themselves, your love then shall run in one channel. Here you divide your love between God and man, between God and your comforts, God and your estate; but then all your love shall center in God.

Diligent Deum plusquam seipso, & se invicem tanquam seipso. Anselm.

Secondly, your *Knowledge* likewise: Here you know in part, but in an imperfect glais, but then you shall know God as he is, and see all those rays of glory and majesty, which now your dim eye cannot behold. And then thirdly, your joy and delight in God, that grace shall wonderfully shine in Heaven; and for all the sorrows and sighings you have had for sin upon earth, your joy shall be greater in singing *Hallelujah's* to your God in Heaven. This shall be the great happiness of all you that are the Elect of God.

Use 1. Now, is this true? Are these the glorious endowments of the soul? Why then, O all you that are already elected, and called, and justified by the blood of Christ, all you that shall be glorified in body

dy and soul by Jesus Christ, let this doctrine be an engagement to you, that you do not abase these souls of yours, to prostitute your souls to be receptacles of unclean lusts. O these souls that shall be capable of so much glory, let not them be dens for unclean Beasts, and cages for unclean birds to rest in. Let not your souls, I say, which are capable of so much glory, be made receptacles of sin, the cause of so much shame. In your minds now there is ignorance, and I speak it to your shame, some of you have not the knowledge of God. In your wills now there is stubbornness, let Christ say what he will, you will do what you please. In your hearts there is hardness, in your affections disorderliness, you love that you should hate, and hate that you should love, love sin you should hate, and hate God you should love. O do not defile your souls by such ways as these, seeing they shall be glorified by Jesus Christ. I remember Pharaoh hath a story of Alexander, that being invited to run a race among the common multitude as a common man, he gave them this answer, Were I not, saith he, the son of a King, I did not care what company I kept; but being the son of a Prince, I must employ my self in such company as is suitable to my birth. Here I might make this use, as Alexander was, so are you, Kings and Princes in all lands, sons to the great King of Kings, and Lord of Lords. Now sin, as a vagabond and idle beggar, would seek to converse with you, lust would have your heart, and sin would have your affections. Now answer sin from a noble mind, as Alexander did, that you will not so abase and ignoble your souls, that are provided for such glory

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as to be glorified with Jesus Christ, you will not prostitute them to be receptacles of sin, as in wonted days. This is the use I shall draw from the discussion of these words.

Now I come to those doubts that are meet to be spoken to about this subject of our appearing with Christ in glory. The doubts are many, I shall now speak of the first, which is this.

Doubt .1. First, whether shall all those that appear in glory with Jesus Christ, have an equal degree of glory; or else whether shall there not be in Heaven different degrees of glory.

Now that which I shall proceed to give you satisfaction in, shall be only in the affirmative part. That the Elect of God, though all shall come to glory, yet all shall not have the same degree of glory, but some shall partake of more glory than others shall. And here before I can lay down the determination to you, I shall first clear the question to what it doth relate, that so being stated, it may the better be discovered. Therefore, when I propound this, whether there be degrees of glory in Heaven, the question is not to be meant

first in regard of duration, as if *Ratione durationis.* one godly man should continue longer in glory than another shall; for all alike shall continue in glory to all eternity. 2. The question is not meant in regard of immunity; *Ratione immunitatis.* whether all shall not be freed from evil alike, for that undoubtedly is true, that all the Elect shall be freed from all manner of sin and evil whatsoever. 3. They *Ratione dilectionis.*

shall

shall all be glorified alike in regard of Gods love, God shall love every man alike to the end; but only it shall not be so (as *Genard* notes) in regard of application, some shall apprehend more of God, and shall enjoy more of God, and know more of God, and comprehend more of his nature and being, than other men shall. This only the question aims at: And thus having laid down the cautions, in the resolving of this, I shall do these three things. First, give you places of Scripture to confirm it. 2. Lay down reasons with those Scriptures; and then take off the most considerable objections that may seem to make against this truth.

First, for Scripture, *Dan. 12. 3. The wise they shall shine as the firmament, and they that convert unto righteousness, shall shine as the stars in heaven.* Now mark, look how glorious the shining of the stars (which Philosophers say is the conglobation, and gathering together of the Orb, that so the stars may seem more glorious) doth excel the firmament, as the stars are a more beautiful part of the Orb than the other part is, so some men shall shine like the firmament, others like the stars, those glorious and beautiful bodies. As there are degrees between the glory of the firmament and the stars, so there shall be between one glorious Saint and another also. So *1 Cor. 15. 41, 42. There is one glory of the sun, another of the moon, another glory of the stars: for one star differs from another star in glory. As one star shines more glorious then another, so also is the resurrection of the dead.* And this is not only (as some would limit it) a comparison made of

of our dying and rising again, but the comparison runs likewise (as Divines well note) between the glorified condition of some Saints that shall rise, and other some : that as one star differs from another in glory, so also shall it be at the resurrection of the dead. So *Mat. 19. 28.* there it is said the twelve Apostles shall sit upon Thrones, and they shall judge the twelve tribes of Israel. Now Christ tells us in the next words, that all the Elect shall come to everlasting life ; but some men shall be there upon thrones judging the tribes of the earth : the Apostles that had followed Jesus Christ in tribulation and affliction, they should be in a more eminent way of Glory, than others that were of more obscure gifts and graces than they.

Now for Reasons to evidence that this is true, I shall mention only four.

1. Because, there are degrees of Torments in Hell, therefore, by way of contraries, there shall be degrees of Glory in Heaven also : Now that there are degrees of Torments in Hell, is apparent, *Luke 12. 47, 48.* *That servant that knows his masters will and doth it not, shall be beaten with many stripes, and he that knew it not, and did commit things worthy of stripes, shall be beaten with few stripes.* So *Rom. 2. 6.* *Tribulation, anguish, and wrath shall be to the Jew first, then to the Gentile :* the Jew first, that is, the Jew chiefly, he shall be condemned and tormented in Hell, that did refuse Jesus Christ and his Gospel. So *Luke 10. 12.* and likewise many other places of Scripture, As that Christ should say to such sinners, *You shall have your portion with Hypocrites,* implying, that they should lie under a greater measure

sure of torment than other men. Now, by way of contraries, if there be degrees of torment in hell, it will then follow, that there shall be degrees of glory in heaven also.

2. There are diversities of degrees of Angels in heaven, therefore it will follow there shall be a variety of degrees of Saints there also. In heaven there are variety of Angels, there are Cherubins and Seraphins, Angels, and Archangels: Cherubins and Seraphins they are the lower Angels, and Archangels they are the higher sort of Angels, having a different degree of glory: though all glorious sufficient for their capacity, though not in glory equally. Now the Scripture saith, *We shall be all like the Angels in heaven*, and therefore if the Angels in heaven have a different glory, the glory of the Saints shall be different also.

* *Gloria vitæ æternæ non erit æquali mensura omnibus electis communis, sed sicut Deus sua dona electis in hac vitæ inæqualiter communicat, sic inæquali gloriæ modo in cælis illa dona sua in electis coronat.* Bucan. Instit. loc. 39. pag. 448.

* *Cum labor sit diversus, i- deo & merx & gloriæ.*

3. There is diversity of measure of gifts and graces among the godly upon earth, and therefore there shall be degrees of glory in heaven, 2 Cor. 5. 10. *God will reward every man according to his works.* Some men have done more, some less, their glory shall be proportioned accordingly when Christ comes to judge the world. It's the saying of a learned Writer, * That as God hath dispensed his gifts unequally to men, so God shall crown unequally those gifts in men, that some shall have more glory, others less, 1 Cor. 3. 8.

And saith *Timecius*, * Seeing mens labours and gra-

ces

ces are different, their reward and their glory shall be different likewise. And this is hinted forth, *Luke 19. 16, 17.* That man that had ten Talents, and did improve the Talents, he should have power over ten cities; and he that had five talents, and had improved his talents, he should have power over five cities. There you see one man had more than the other had. And this parable notes thus much; These talents are gifts, the improvement of these talents notes the improvement of gifts for the honour of God; and as he that had made most improvement had most given him, so he that shall most improve grace here, shall have most glory hereafter. Again,

4. In heaven there shall be different degrees of glory; Because this proves a wonderful incitement, and provocation to become eminent in grace: Whatever may be a provocation or incitement to duties or grace, it shall be in glory. Now, if degrees of glory will wonderfully incite and stir men up to be eminent in grace (as how can it chuse but do, when men shall think, the more I enjoy of God here, the more I shall be capable to enjoy of him hereafter, and the more I labour here, and the more I shew forth my graces here, the more eminent I shall be in glory,) why this is a wonderful encouragement to become eminent in grace, and therefore this shall be in glory, that as men are different in their graces here, so they shall be different in their glory hereafter.

Object. Now for the Objections, though there be many that seem to nibble at the heel of this, yet there is but only one that strikes at the very head
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and life of this truth. And that is *Mat. 20. 10.* where you find the parable of a husbandman, that called labourers into his vineyard, and calling them, the story saith, *he gave every man a penny*, he that came at the first, and third, and sixth hour, he had no more then he that came at the last hour, he that came then had a penny as well as the first, therefore, say they, all men in heaven shall have glory a like, and salvation alike. Now, to speak about this place, I shall lay down this position. That this parable of the householder, in giving every man a penny, to him that laboured least as well as the most, it hath no reference at all to that glorified life which the Elect shall have in heaven. And this I shall plainly prove. For, should the penny that every one had in the parable be meant of glory, then it would follow that murmurers should be saved, and that persons that are not elected should be glorified, which, how absurd it is, you may imagine; and to make this appear, read the 16. verse of this Chapter, *So then the first shall be last, and the last are first, for many are called, but few are chosen*: That is the closing up of the parable. Now should they that are called into this vineyard, and every one of them have a penny, and should that be meant of glory, then this would follow, that many should have glory, which are not elected by the decree of God, therefore surely, this parable doth no way hold out that state of glory, which the Elect shall have at Christs coming to Judgment. What then (you'l say) doth it hold out? I answer, By giving every one a penny, is meant gifts upon earth, and that every one had a penny, that is, every man had
a com-

a competent gift, which he might very well improve for Gods advantage; and (as *Perkins* well expounds it) every man having a penny, doth note that every man that doth labour in the use of Ordinances, (for there, saith *Perkins*, was their calling, a calling into the Church to improve Ordinances,) every man that labours in the use of Ordinances shall get somewhat, and it may so fall out, that those men that were sooner converted, may get less grace, than those that are but newly converted, and men that came in at the 11. hour, that are but newly converted, they may get as much grace and gifts here upon earth, as those that were converted at the first time of their lives; and so he drives the scope of the Parable to this end, that men should not boast of their gifts, for it may, I say, sometimes fall out that those that come after thee in conversion, that they shall get their penny, they shall get gifts equal, if not more than thou.

But now in way of reason haply, somewhat might be objected against this; I shall therefore lay down some cautions to satisfie those scruples, that may arise against this truth.

1. As first, though there be degrees of glory in heaven, yet this diversity doth not flow from any merit that we have in our graces, but only from the meer dispensation of Gods grace; God is willing to have it so, therefore it shall be so. It is not as the Papists say, that there are degrees of glory, because grace is meritorious, and therefore the more grace you have, the more glory you shall merit by your grace. This is to hold works of merit and supererogation, but this must not be. Again,

Secondly, though there be degrees of glory, yet this doth not imply, that there shall be defects or want of glory in heaven to any glorified persons, but every person shall be as full of glory as he can hold, or is capable of. *Perkins* explains it by a clear demonstration. Take (saith he) a little vessel and a great vessel, and cast both these into the sea, both these vessels will be full, yet there is not so much in the little vessel as in the great, though both are full: So, saith he, the godly are like two vessels, yet one, by reason of the enjoyment of God, is more capacious to take in more of God than the other is; yet the least Saint shall be full of glory; he that hath least glory, shall have glory sufficient, though not glory equal with some glorified Saints: so that degrees of glory doth not argue any defect in those persons that have less glory than others have.

Thirdly, degrees of glory in heaven doth not beget envy, as degrees of grace doth upon earth; degrees of grace upon earth makes an unsound heart envy another man that's beyond him in grace or gifts; but it shall not be so in heaven, but you shall bless God for what you see of his divine nature sparkle in other men.

Fourthly, that there are different degrees of glory in heaven: This must not be charged upon God, as if he were niggardly, or unwilling to bestow glory upon men; but as you are capable of glory, you shall enjoy glory, and in as great measure as you enjoy God on earth, so much more you will be capacious to enjoy him in heaven.

Use. Now by way of Use. Is it so that there shall be different degrees of glory in heaven? then this

this methinks should wonderfully incite and quicken your spirits, and provoke you all to labour after much grace here upon earth : O labour, labour what you can to outstrip each other in grace, to apprehend Gospel-mysteries, to be more eminent in godliness, to be as *Andronicus* and *Julia*, Rom. 16. 7. to be of note among the godly while you live; for the more eminent you are in grace here, the more shining you shall be in glory. Let this provoke you not to be content with a small measure of grace, you know but little, you hear sometime, you pray seldom: Why, O labour after more knowledge still, *Press hard towards the mark for the price of the high calling of God in Jesus Christ.* Get more strength of grace, and the more gracious you live in this life, the more glorious you shall be in that life which is to come.

The end of the seventh Sermon.



**The Saints glorious *Appearing*
with *Christ*.**

SERMON VIII.

Coloff. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in Glory.

THe Doctrine you remember, I am yet upon is this.
 Observ. That *Jesus Christ* hath reserved the full *Glorification* of his *Elect*, until that time when he himself shall appear in *Glory* to judge the world.

In the prosecution of which I have shewed you many particulars, all which I intrust to your memory, and now proceed.

Quest. The next Query I am to insist upon, in reference to the *Elects* appearing in glory, is, Where the

the place is which shall keep and contain the bodies and souls of all glorified Saints hereafter, where this place shall be ?

Ans. Now to answer this. The Scripture tells you in general, that it shall be in heaven ; heaven shall be the place where this glorified condition of yours shall be. But, if you think this not enough to resolve this doubt ; Before I shall speak particularly to the question, I shall first lay down these diversities of terms, or phrases, that the Scripture sets out this place of glory, heaven by, where the bodies and souls of the Elect shall be glorified. And amongst others, I find in Scripture ten or eleven remarkable phrases, that set out this place of glory to you. As first,

1. This place, it is called a Kingdom, *Mat. 25. 34.* And a Kingdom that hath this difference from all others, in other Kingdoms one is King, all the rest are subjects ; but in this Kingdom, all are Kings : *you are made Kings and Priests unto God.*

Secondly, It is called the Kingdom of God, *Acts 14. 23.* *Through much tribulation you shall come to the Kingdom of God.* And it is called the Kingdom of God by way of eminency, as being far above all other Kingdoms in the world. And therefore Interpreters observe, that when a phrase in Scripture hath any reference to God, it denotes the eminency of it, As, *they shall be like the Cedars of God*, that is, the most excellent Cedars ; so here, the Kingdom of God, denoting a most glorious Kingdom. Again,

Thirdly, It is called the third heaven, *2 Cor. 12. 2.*

Fourthly, This place is called the Heaven of hea-

150 *The Saints glorious appearing*

vens. For you must know, there is an airy, and a starry heaven, which you see with your eye, but there is a heaven of heavens which your eye never saw, which is the place where the Elect are blessed, *Psal. 114. Psal. 116. and Dent. 10. 14.*

Fifthly, It is called Paradise, and so Christ speaks to the Thief upon the Cross, *This day shalt thou be with me in Paradise.* Having relation to that place of glory where the Elect are, *Luke 23. 43.*

Sixthly, This place where the Elect are glorified, It is called *Abrahams Bosom*, *Luke 16. 12.* *Dives saw Lazarus in Abrahams Bosom.* And it is so called, because as the Bosom is the receipt of love, and the friend of your Bosom is your dearest friend, so in glory they are said to be in *Abrahams Bosom*; to shew, that God will love and shelter his Elect, as a friend will do his dearest friend, the friend of his Bosom.

Seventhly, It is called the mansions of God: *John 14. 2. In my fathers house are many mansions,* and I go to prepare a mansion for you, that is, a dwelling-place.

Eighthly, This place is called an eternal house, a house eternal in the heavens. *2 Cor. 5. 1. When this earthly tabernacle is dissolved, we have a building made by God, a house eternal in the heavens.*

Ninthly, It is called an everlasting habitation. *Luke 16. 9. They shall receive you into everlasting habitations,* in opposition to all our earthly dwellings, which though beautiful, & glorious, yet shall be laid in the dust. *They shall receive you, id est,* either the poor by their prayers shall desire you may be received into heaven, or else it hath reference to the Angels.

Tenthly,

Tenthly, It is called a City to come, *Heb. 13. 14.* *We look for a city to come, whose builder and maker is God.*

Eleventhly, It is called a rich and glorious Inheritance, *Col. 1. 12.* *Who hath made us meet to be partakers of the inheritance of the Saints in light.*

Twelfthly and Lastly, It is called the Joy of the Lord, *Mat. 25. 21.* *Enter thou into thy masters joy.* *Psal. 16. 11.* Now, the reason why I gather these several Scriptures together, is, that when you read these scattered up and down, you may know to what they tend, namely, to set forth in variety of expressions, the glory and blessedness of the Elect, when they are in heaven.

Now for a particular discussion about the place where this heaven shall be. There are variety of opinions about it. There are some that hold, this place shall be upon earth : that there shall be a new heaven, and a new earth, and here the Elect shall live and be glorified : And they make that promise (*Mat. 5. 7.* *That the meek shall inherit the earth*) only to be accomplished in glory ; and they give this reason, because here is the place of their graces, this shall be the place of their glory ; here hath been the place of their reproach, and this shall be the place where they shall be honoured before God and his Angels ; but to this the Scripture affords no consent at all.

There are others, and they hold this place shall be both in heaven, and in earth ; that where the presence of God is, there is heaven, say they ; heaven is tied to no particular place, but there where God is, heaven shall be. Now, though this be a

truth, that God makes heaven, yet this is not a truth in this case, this answer is too general, and comes not up fully to the question in hand.

There are others (and that but a fancy) that hold, that every Saint shall have a Star, and that therefore the Stars are said to be innumerable, because the Saints are innumerable, and every Star shall be a seat in glory for the Saints to sit in. This was the opinion of some of the *Jewish* Rabbies, and indeed but a fond and groundless one. And this they build upon that place, *John* 14. 2. where it is said, *In my fathers house are many mansions.* Now, say they, there is not one place or mansion for glorified Saints, but many. And therefore every Star shall be as a mansion for every Saint to shine in. Now, though this may seem much to set out the glory of the Saints in heaven; yet having no footing on Scripture, it is not to be allowed; for we are not to be wise above what is written: The Scripture doth not declare those many mansions to be distinct Stars, therefore no ground for us to give consent thereto.

But, that you may a little more distinctly know the place, I will give you this distinction, which hath its foundation in Scripture. There is a three-fold heaven, There is the Aerean heaven, The Etherean; and the Empyrean heaven.

First, There is the Aerean heaven. And that is that space from the earth to the sphere of the Moon, that is, the Air, and this is called Heaven in Scripture; and therefore the birds that flie in the Air, they are called the birds of heaven, *Mat.* 6. 26. because they

they lie in the Air, which in Scripture-phrafe is called Heaven, whence hail, rain, ſnow, and other Meteors deſcend, *Deut.* 7. 11. and this the Philoſophers called Heaven; but this is not the place where the Elect ſhall be.

Secondly, There is an Etherean or *Στεφίανον*, Skyie heaven. And this is mentioned, *Expansum*. *Gen.* 1. 14, 15. where the whole firmament is called Heaven by God himſelf, that place which is the ſeat of the ſeveral Orbs, Planets, and other Stars, that place is called the ſkyie Heaven, *Deut.* 17. 3. And of both theſe ſorts of heavens, Philoſophers could ſpeak much, though not a word of the third: Therefore,

Thirdly, There is an Empyrean heaven, or a Heaven above all theſe heavens, *Deut.* 10. 14. and a more glorious, and beautiful than all theſe heavens are, than either Sun, Moon, or Stars above us. And this is called in Scripture by *Paul*, the third Heaven. *I was wrapt up into the third heaven.* We muſt not ſo take this, as if God were included within any imaginary place, his infinite eſſence cannot be contained. *Bernard* ſaith, *nusquam eſt, & ubique eſt*; no where, becauſe no place can contain him; every where, becauſe no place can exclude his preſence, *1 Kings* 8. 27. *Ariſtotle* the moſt Eagle-eyed into the myſteries of Nature, whom they call nature's Secretary, yet ſaid, that beyond the moveable Heaven, there was neither body, nor time, nor place, nor *vacuum*: but Gods word aſſures us (whatſoever he ſays) the Heaven above ſhall be the place of our bleſſedneſs, above all the aſpectable and moving Orbs. It's clear from Scripture, that the

the place of the glorified Saints, is not on the Earth, neither is it in the Air, nor is it in the Stars (as the Rabbies would have it) but it is a place above Sun, Moon, or Stars, and this the Scripture contributes abundance to, therefore read, *Deut. 4. 39. The heaven above, and the earth beneath.* And *seek those things that are above, Col. 3. 1. where Christ sits at his right hand above.* And *Exod. 20. 6. In heaven above, or in earth beneath?* So that the place where the Elect are blessed, is above the earth.

Nay, not only so, for some think it shall be in the Air, from that place, *1 Thess. 4. 16. We shall meet the Lord in the air, and ever be with the Lord;* but it is not there neither. For, the Scripture tells us, it is above the stars; now the stars are far above the Air. And therefore *Solomon* calls all the world to work, who could measure the height of Heaven, the depth of the Earth, and the Counsels of Princes, *Prov. 25. 3.* There is an incredible distance from the earth to the starry firmament, Astronomers make it 16338562 miles. It must needs be light, because some of the Stars are nineteen times bigger than the world, the Sun one hundred sixty six times bigger than the earth: The pavement of Heaven is bespangled with bright shining lights and beautiful Stars. It may be known how high it is to the Stars, but it can never be known how high it is to this Heaven of heavens above the Stars, which *Paul* speaks of. And this third Heaven that is above the Stars, is that place of Blessedness, where the Elect are. Take but that one Text, *Eph. 4. 10. He that descendeth is the same also that ascended up far above all heavens:* Jesus Christ ascended far above

above all Heavens, that is, those Heavens spoke of, the first and second Heaven ; Christ is ascended far above all these.

Beloved, we know not what that place is, but the Scripture gives us this light ; that it is a place above the Air ; above the Sun, Moon, and Stars, to which Jesus Christ is ascended. And to pry further into this mystery, we may but as the fly coming too near the candle, clip our own wings, if we could see more than the light of Scripture holds forth to us. The Scripture tells us, that Heaven is that most bright and glorious space far above the visible Heavens, called the third Heaven ; where God manifests his glory to blessed Angels and Saints. And so *Ursin* and divers others back fully this opinion.

Use 1. Now to winde up this Doubt : Is it so, that this place where the Elect are in glory, is beautified with these expressions ? to be called a Heaven of heavens, a Kingdom, a City to come, a glorious Inheritance, &c. Is this the place ? Then let this advise you, O you sons of men that live upon the earth, not to lose this glorious place : Though we cannot describe what it is fully ; yet that it is, we may easily describe, and how glorious it is, you may easily guess by those variety of terms the Scripture gives. Is it so, that it is a Kingdom ? O, lose not this Kingdom for trifles : Be not you like *Tyberius*, who was therefore called *Biberius*, because for a draught of drink, he would forfeit all his Kingdom. O, do not for earth lose Heaven, do not for a trifle lose a Kingdom ; for this place, where the Elect shall be in glory, it shall be a Kingdom.

dom. Is this place called *Abrahams Bosom*? O, do not lose sitting in *Abrahams bosom* for now lying in *Dalilabs* lap, for now lying in the lap of thy whores: Is Heaven called an eternal house, *A house eternal in the heavens*? Is that your place? O then beloved, do not, for now looking after your pompous and glorious houses, that shall one day not have one stone left upon another, and that shall one day be laid level upon the ground; do not for your earthly houses here, lose that eternal house which lasts for ever in the Heavens. Is your Heaven called a glorious Inheritance? is that the place? then do not, like prophane *Esau*, sell this inheritance for a mess of pottage; do not part with all this glorious possession for things of nought. Here, Beloved, I might strongly induce you. If the place where you shall be glorified be so glorious, then do not lose this glorified place. Should I compare all the beauties of the world, they would all fall short of this place, where you shall be blessed. Could you with your eye behold mountains of Crystal, mines of gold and quarries of Diamond; Could you behold all this, yet this falls far short of that unconceivable glory that you shall enjoy in Heaven. Therefore let this perswade you, not to lose so glorious a place as Heaven is, for a lust, or for the sensual vanities of this world. And let that be the use you make of it. And thus I have done with the second Doubt.

Doubt 3. Another Doubt about this glorious estate, (which is somewhat abstruse and dark) is this. Whether those Saints, that shall be glorified by Christ at his appearing, shall know each other?
and

and whether those that now know each other upon earth, shall know each other when they come to Heaven? This is a point, though curious in the discussion, yet in the truth of it very comfortable and very profitable.

Before I answer this doubt distinctly, I shall give you the opinion of *Luther*: *Gerrard* in his Common places reports a notable story of *Martin Luther*, that the last supper that ever *Luther* made in this world, being with a company of Christian friends, there was this doubt propounded; whether they should know each other in Heaven? and whether they should know him or no, when they came thither? After a little pause *Luther* returns this answer. 1. As fellowship, saith he, is comfortable upon earth; so I make no question but it shall be in Heaven also.

2. As fellowship could not be comfortable, if there were not acquaintance; so in Heaven fellowship would not be comfortable, if we should not know each other also.

3. As *Adam* when he was in innocency, had such perfect knowledge, that he knew *Eve* his wife, though he never saw her before, being asleep; neither askt from whence she was, nor who she was, but said, *This is now bone of my bone*: if *Adam* then knew this perfectly; in glory this knowledge shall be much more. We shall not only know our friends, but *Adam* whose face we never saw, and those glorified Saints we never knew upon earth; thus far goes *Luther*. And *Mr. Bolton* quotes a story of *Austin*, that a widow grieving for the loss of her husband: to comfort her, he gave her this advice,

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As to trust in God, so to be comforted in this, that it is but for a short time you are parted ; and then of all persons thou shalt enjoy thy husband most in Heaven ; and thou needst not doubt of this, because in Heaven there shall be no strangers : Nay, thou shalt not only know thy husband, but all the Elect shall know thee, and thou know them ; and this is the glory of our being in Heaven. But now you will say, I have only laid down the opinion of two men, but what strength will Scripture give for the confirmation of this ? Why follow me a little, and I shall lay down this position in general ; That such shall be the happiness and perfect knowledge of the Elect when they are glorified, that they shall know each other in Heaven, friend shall know friend, nay you shall know them whom you never knew upon earth, you shall know *Abraham* whom you never saw, and know *Isaac*, and *Jacob*, and know *Paul* and all the glorified Saints when once you come in glory. And to confirm this position, I shall prove it by six Arguments.

First, If the Scripture confirm to us, that the Apostles of Christ they knew glorified Saints in Heaven when they were upon earth ; then it will follow, that when we are in Heaven, we shall know glorified Saints much more : But in Scripture we find, *Mat. 17. 3.* that *Peter*, *James*, and *John*, they knew *Moses* and *Elias* in Heaven ; the Text tells us, they saw which was *Moses*, which was *Elias*, and which was Christ, and this while they were at Christs transfiguration, where they had only a glimpse of glory. Yet then they knew *Moses* from *Elias*, *Elias* from *Moses*, and both from Christ. There-

Therefore, if these men upon earth did know those glorified Saints then in Heaven, it will clearly follow, that when we are in Heaven we shall know them much more.

Secondly, If the damned in Hell, that are so far from Heaven, and in a place so cross to Heaven, if they shall know who is glorified in Heaven, then doubtless the glorified persons shall know one another much more : But in Scripture we find that persons in hell, know glorified Saints in heaven; for, *Luke 16. 23. Dives in hell, knew Abraham, and Lazarus in his bosom in heaven.* But this, you will say, is a Parable, and haply Parables prove not so much as plain Scripture will do. To which I answer, It's true, peradventure, it may be a Parable, (though some question it, and believe it verily true, that there was such a man as *Dives* and *Lazarus*, and an extraordinary permission of God to let such a thing be) yet, I am sure, other Texts clearly confirm it. *Luke 13. 28.* It is said, *At the day of Judgment, they shall see Abraham, and Isaac, and Jacob in the Kingdom of God, and they themselves shout out.* Mark, not only *Dives*, but all the damned in hell, they shall see *Abraham*, to their greater astonishment; that they would not walk in the steps and faith of *Abraham*; they shall see *Abraham* to their greater dread and conviction, that they would not walk as the seed and children of *Abraham*. Therefore if persons that are damned shall know glorified Saints in heaven, then it will follow much more, that they that are saved shall know them also.

Thirdly, If the glorified in heaven shall know the damned in hell, who they are, then certainly they

they shall much more know them that are glorified amongst themselves. Now, *Luke* 16. 22. the Scripture gives us this light, that *Abraham* did know *Dives*, and called him his son, and that he was a *Jew*, and came from his loyns, and he knew likewise that he had good things in his life time, and therefore there is more than conjecture about this, though I will not lay strength upon this reason. But,

Fourthly, The Scripture elsewhere saith almost as much as this comes to: read *Mat.* 8. 11. *I say unto you, that many shall come from the East, and from the West, and shall sit down with Abraham, Isaac, and Jacob in the kingdom of heaven.* From hence I argue, What comfort would it be more to be in heaven, than to be among glorified bodies here, if the Scripture did not make this a peculiar comfort to be there with *Abraham, Isaac, and Jacob*: for doubtless the phrase imports thus much, if we be there with them, we shall know them from the rest, or else we should not know this priviledge, for it is promised as a priviledge, that we shall sit down with them, therefore doubtless we shall know them from the rest.

Fifthly, (And this is Master *Boltons* Argument) If *Adam* in his innocency knew his wife, and neither askt who she was, nor whence she came, but by a Divine knowledge knew she was bone of his bone, and flesh of his flesh; then much more shall we have this light and knowledge, to know wife, children, and friends, when we come in glory: this he makes a strong Argument. Sixth-

*Ibi a singulis omnes,
ibi ab omnibus sin-
guli cognoscentur.*

*Anselm. de similit.
cap. 59.*

Sixthly, The knowing of each other in Heaven shall be for this reason, Because this will wonderfully heighten and greaten the joy of glorified Saints. Now doubtless this is a truth, that whatever may greaten or increase the joy of the Elect, that shall be in Heaven ; but without all controverſie the knowing of each other in Heaven will wonderfully greaten their joy. When you ſhall know *Abraham* and all the Patriarchs ; when you ſhall ſee *David*, and all the Kings that were godly with him ; when you ſhall *Eliſa*, and all the godly Prophets with him : When you ſhall ſee *Paul*, and all the Apoſtles with him ; when you ſhall ſee *Steven*, and all the holy Martyrs with him : when you ſhall ſee all your friends : when the mother ſhall ſay, here is my tender child, that was taken from me by untimely death ; when the wife ſhall ſay, here is my tender husband, that lay by my ſide ſo long : when the people ſhall ſay, here is the Miniſter that converted my ſoul, and was an inſtrument to bring me to glory ; and when Miniſters ſhall ſay, here are the perſons, that by my poor Miniſtry upon earth, God made me an inſtrument to bring them to happineſs. Doubtleſs this will very much heighten that joy and comfort the Elect ſhall have in Heaven, and therefore queſtionleſs it ſhall be.

Object. But how, having ſpoken thus far, here is one objection I muſt remove. Yea, but you will ſay ; haply the Scripture gives us ſomething to comfort us in the thoughts of this : Yet perhaps this may be our great diſcomfort, that if we know each other in Heaven, then we ſhall know who are damned alſo ; and ſo the husband ſhall know his

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wife,

wife, and the father his child, and a friend shall know his friend to be in Hell; for if we shall know all the Elect in Heaven, and find them not there, we may well think they are damned, and so this will wonderfully discomfort us. To which I answer.

Ans. It is true, I verily believe men shall know who are damned in Hell; yet they that do know this, they shall not know it in a way of compassion or sorrow to affect them, they shall not know this so, as the knowing thereof shall lessen their joy, but they shall so know it, as that God hath executed vengeance and justice upon men that lived an ungodly life in this world; but they shall not know

*Absq; ullo commiserationis affectu, & absq; gaudii sui perturbati-
one; quia voluntas ipsorum voluntati divina perfecte erit conformis; major affectus extinguit minorem spiritum uero celestem carnalem. Iusti ridebunt malos in pena, ut magis gaudeant quod hanc proferunt penam. August.*

this, so as to make them repine against Gods will, and murmur against God, or to diminish their own joy. For (as *Anselme* saith well) they shall be so ravished with the enjoyment of Christ, with the beatifical vision of God, and the society of Angels, that this joy shall swallow up all that which we call sorrow, there shall be no such thing as dolour in Heaven. So that though this may be granted for truth, that they may know who are damned in Hell; yet this knowledge shall no way afflict them with sorrow, or any way impair or lessen their joy. It is a speech of *Austin*, that the godly shall rejoyce in the punishment of the damned. Yea, it shall be so far from working in them sorrow, that it shall heighten

heighten their joy, that they have escaped those punishments the damned endure. And thus having spoke what my dim apprehensions are, about this glorious estate, I shall close it with this use.

Use 1. First, Is this a truth, that this shall be part of the Saints happiness, that they shall know each other in Heaven? First, by way of Use learn this, That you shall not know each other with a carnal knowledge, so as you knew each other here, so as to have cohabitation together, and comfort together, as when you were in the body in this world; you shall not know one another after a fleshly manner, but you shall be as the Angels of God, that neither Marry, nor are given in Marriage.

Use 2. Secondly, You shall not know your acquaintance there so as to lessen your joy, and familiar converse with other glorified Saints; but all shall partake of equal love and delight from you.

Use 3. Thirdly, Shall you know each other in glory? This should put you upon an earnest labouring to have a true and grounded knowledge that you shall come to glory: For what will this avail you, that the Saints of God shall know each other in glory, when you do not know whether you shall be a glorified Saint or no? O labour therefore to make this sure to your souls, that you shall appear in glory when Christ appears.

Use 4. Fourthly, Learn hence, O you sons of men, while you are upon earth, to labour for the conversion of your friends, and the conversion of your Acquaintance. Labour (O Husband) to convert your Wife: and labour (O Wife) to convert

your Husband. Labour (O Parents) to convert your Children; and labour (O Friend) to convert your Friends. Strive to convert them upon earth, that so, though you part for a while by death here, yet in Heaven you may meet each other, and know each other again in glory.

Doubt 4. Again, a fourth Doubt is this. We grant that at Christs appearing to Judgment, both soul and body shall be glorified; but whether before Christs glorious appearing the souls of men immediately after death shall go and be in glory with Jesus Christ? Whether doth the Scripture contribute any thing to this Truth, or no? It's true, there are Pamphlets out, two, or three, that do much deny this (though indeed the denying of it will make a man an Atheist, almost) yet they are so bold, that they are not ashamed to publish their opinion in the face of the world. Here therefore to speak of this, I shall lay down three things by way of answer.

First, To you that think the souls of glorified persons shall not immediately go to Heaven after death, I would say,

1. That if the soul doth not go to Heaven, this place of glory, immediately after death, it must go to Hell, or to Purgatory, or be mortal, one of the three. But it must not go to Hell, for that cannot be imaginable, that a man should go to Hell, and then to Heaven after. Out of that place there is no Redemption; if you are once damned, you are damned to eternity.

2. If not to Hell, it must go to Purgatory. And therein we shall gratifie the Papists, and strengthen them

them in their opinion : for they hold this, that the soul doth not go to Heaven when the body dies, but it goes to Purgatory, and there it is purified for the sins done in this world, and after that time it goes to Heaven ; therefore we gratifie the Papists, should we yield to this.

And if not so, then, 3. The soul must be mortal, and so gratifie the Platonists ; for they hold the soul is mortal, and dies with the body. But to hold any one, or all of these is to make a man an Atheist. For if the soul goes to Hell after death, why should we labour to lead a godly life here, and then go to Hell afterwards ? Yet should not the soul of Elect men go to Heaven immediately after death, they either go to Hell, Purgatory, or else are mortal. For we know no place else to be assigned to, but only Glory.

Ans. 2. Secondly, I answer, That the Scripture doth plainly affirm, that though the bodies of the Elect dye, and rot in the grave, yet their souls go to Heaven immediately after death, before the resurrection of the body ; (though I know there is one book that challengeth all the world to prove the soul to be in Heaven before the Resurrection day ; yet the Scripture speaks fully to this truth.) And to prove this, I shall lay down four Scriptures.

First, I shall commend that place, *Luke 23. 43.* of Christs speech to the Thief upon the Cross, *This day shalt thou be with me in Paradise.* This day ; Christ did not speak of his body, for his body was not that day in Heaven ; his body was laid in the grave to rot there. But it must be spoke of his soul, and that day his soul should be in Heaven.

Now, those that object against this truth say, That by Paradise there is meant such a place as Paradise was of old, a place of pleasure; and indeed they grant there is some place of Pleasure, where they shall be, though this be not in Heaven. To which I answer, That in the interpretation of Scripture, the word *Paradise* is often taken for Heaven, and so taken by the Apostle, therefore you read that third Heaven into which *Paul* was wrapt (which all Interpreters hold the place of the glorified Saints) that third Heaven is called Paradise by *Paul*, 2 Cor. 12. 4. So that clearly that Paradise into which the repenting Thief was to enter that day he dyed, it was into no place else but Heaven.

Another Scripture is, *Luke* 16. 22, 26. where it is said, that *Lazarus* dying, *he was taken by the Angels into Abrahams bosom*: and this was before the Resurrection day. And so *Phil.* 1. 23. While we are in the flesh, we are absent from the Lord, therefore saith *Paul*, *I desire to be with Christ, which is far better*. Now mark, here living in the flesh, and being with Christ, are opposed. While he was in the flesh, that is, in the body, he could not be with Christ; when he left the body, he was with Christ; implying, that *Paul* should be with Christ Jesus after he dyed, before the Resurrection day.

Another Scripture I might urge, is that, 2 Cor. 5. 5, 6, 7. *We in this tabernacle groan, not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life: We walk by faith, therefore we are confident, knowing that while we are at home in the body, we are absent from the Lord: We are confident rather and willing to be absent from the body,*

dy, and present with the Lord. Here is the Apostles Argument ; while he was in the flesh, while he was joyned to the body, he was from the Lord ; so soon as he was absent from the body by death, he should be with the Lord. And all these places strongly confirm, that after you are dead, and the soul gone out of the body, it goes to God, if it be an Elect soul.

Now if this be true, That the Elects souls immediately after death go to glory ; Then, Oh Beloved, do not trust to a Purgatory to do away thy sins ; if the blood of a Jesus be not thy Purgatory ; (for this only will purge thy conscience from dead works) a Purgatory will never cleanse thee. There is no time after thy death to labour after salvation ; O labour in thy life time to be saved, and labour in thy life time to be happy ; for as soon as breath is gone out of thy body, thy soul is gone either to Heaven to be happy, or to Hell to be in endless misery.

The end of the eighth Sermon.



SERMON IX.

Coloss. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in Glory.

THE Doctrine, you may remember, is this,

Observ. That Jesus Christ hath reserved the full glorification of his Elect, till that time, when he himself shall appear in glory to judge the world.

In the prosecution of which, I have resolved some Doubts; those which since came into my Meditations, I shall now dispatch, and then pass to the general Application of all.

Doubt 5. The fifth Doubt about the glorifying of the Elect is this, Whether these very bodies that here we carry about with us in this world, shall arise and be glorified with Jesus Christ in Heaven? This is a Doubt very meet to be spoke of, specially in this erroneous age, wherein all old Heresies are
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rak'd out of the dust, and called now new light, There are books now in print that deny any such thing, that deny the Resurrection; or if the body shall arise, it shall not be glorified. This therefore is the Doubt, Whether the Scripture will warrant, that the bodies of the Elect, these very bodies shall be in glory with Christ in Heaven?

They that deny this, they go upon two grounds; They think they have Scripture, and they think they have Reason. I shall examine both, then lay down the truth. The Scripture they allledge is, 1 Cor. 15. 51. *Flesh and blood shall not inherit the kingdom of God.* Hence they object, *Flesh and blood*, that is, the body made up of flesh and blood, that body shall never reign, shall never come to Heaven; for flesh and blood shall never come there: but if the body should come, then flesh should, which the Scripture saith here, shall not be. To which I answer,

Ans. First, That this cannot be the meaning of the Text, That flesh and blood properly should not come to Heaven; why? because then this would cross other Scriptures, for the Scripture saith, Christs body is in Heaven; and if Christs body be there, his flesh must be there also. Now Christ in his humanity as man, is this day in Heaven, and therefore his flesh is there also. And so *Elias*, that was taken up thither in a fiery Chariot, his flesh is in Heaven also. And *Enoch*, he is in Heaven; therefore *Peter* in a vision saw *Moses*, *Elias*, and Christ in Heaven in their bodies, in their very flesh. So that this cannot be the meaning of it, that flesh and blood shall never enter into Heaven.

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Some there are, that give this sense (which though according to the Analogy of faith, yet not the truth in this place) *Flesh and blood*, that is, a man in an unregenerate state shall not come to Heaven. Now, though its true, *Acin* elsewhere is taken for corruption, that they that are in the flesh, in a natural state cannot do any thing to please God ; yet this is not the sense in this place, but this phrase tends to another end. That *flesh and blood cannot inherit the kingdom of heaven*, that is, this flesh and blood of ours, as it is corrupt flesh, and corrupt blood, as the body is in a corrupt state, so we shall never come to Heaven ; for when we come to Heaven, this body must be changed like to his most glorious body. Your flesh as now it is, as it is a body exposed to corruption, so it shall not come to Heaven, but it shall be a glorified body, this corrupt quality being taken away ; *Your vile bodies shall be made like to Christs glorious body*, Col. 3: and this most Interpreters hold forth to be the meaning of the place.

Again, as they urge Scripture, so they give this Reason for it ; they say, It is impossible, and against reason, that these bodies of ours, that shall be rotten in the grave, and millions of worms feed upon our flesh, it is not to be believed, that those worms should give up the flesh they have eaten, and these very bodies of ours should arise again. This they think is against reason.

And then secondly, Suppose a man should be drowned, and the fish eat that mans flesh, and those fishes should be taken, and man eat those fish, and those men die, and worms eat those men, how is it possible

possible this very body thus eaten should rise and be glorified? This they think to be a great deal of reason. And this all Epicures stand upon; let us eat, drink, and be merry, for after death there is no torment in the grave. They cannot imagine that the body eaten by so many, can ever be joynd again as a perfect body in this world.

Now to answer this, This reason may easily be taken off. For first, If man by Art, can of ashes, make the curious workmanship of Glass, why cannot an Omnipotent God of dust and ashes make glorified bodies as fair as Crystal? If in things that are mixt, the mixture can be removed, and they can be brought to a perfect state; as thus, A Refiner may have a lump before him of four kinds of Metal, of Gold, Silver, Iron, and Tin, all in one lump, and all mixt together as one piece. Now if the Refiner can by the use of fire and Art put every one of these Metals apart, and bring the Gold by it self, and the Silver by it self: if he can bring the things thus mixt each one into its proper order and station, cannot an Omnipotent God do this? Will you give a man liberty, and streighten God? Though mans flesh be mixt amongst a thousand worms, cannot a powerful God bring this flesh again together by his power, and we with this flesh of ours be in glory with him in Heaven?

Again, Whereas they say, it is against reason; that we deny; though indeed, it is above Reason. Reason cannot fathom how these very bodies of ours that shall rot in the dust, and be devoured by worms, how this very body should be glorified: should we only believe what our Reason can reach,

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we should be meer Atheists. Reason cannot fathom the mystery of the Trinity; shall not we therefore believe the Trinity, because Reason cannot fathom it? That there are three Persons and but one God, that the Godhead and Manhood should be united in one Person; Reason cannot believe this: and therefore to believe no more than Reason, we should be the horriblest Atheists in the world.

But now to answer the Doubt, That the Elects bodies shall be glorified. I shall give three Scriptures to prove it. As first, *Job 19. 26, 27. I know that my Redeemer liveth, though after my skin, worms destroy my flesh, (first they deal with the skin, then saith Job, after my skin, then my flesh) yet in my flesh shall I see God, whom I shall see for my self, and mine eyes shall behold him, and not another.* Now, what can be more clear than this, that this very eye and these very members, and this very body for bulk, that you have upon earth, it shall be glorified with Christ in Heaven? It's true indeed, it shall not be such for quality; now, may be, it is deformed, then it shall be beautiful; now it is sickly, then it shall be healthful; yet this body for substance that you have upon earth, this very substance shall be in Heaven. For, *though after my skin, worms destroy my flesh, yet this body shall see my God, and mine eyes shall behold him.* And so *1 Cor. 15. 35, 36. Mark the doubt Paul raises, Some men will say, How are the dead raised up? and with what bodies shall men come to judgment at the last day? Now mark how the Apostle answers it, Thou fool, that which thou sowest is not quickned unless it die.* The
Apostle

Apostle draws it from a comparison of Corn: When you sow your corn, the corn dies and rots in the ground before it springs up to a blade. So your bodies cannot be raised up, unless they first die and rot in the grave; and then saith the Apostle, *The Lord gives it a body as it hath pleased him, and to every seed its own body*; that is, the seed that you sow, though it dies in the ground, yet that seed hath its own body. If you sow a grain of Wheat, Barley shall not spring up, but the very substantial Seed sown shall grow up again. So those very bodies of yours that are laid in the earth like seed, they shall be raised up, and you shall every one have the same body; as the seed hath, so shall you. So 2 Cor. 5. 2. *In this we groan earnestly, desiring to be clothed upon with our house which is from heaven: For we groan, being burdened, not that we would be unclothed, but clothed upon*; that is, we groan, not as if we would be without the body in Heaven; *But be clothed upon*; that is, that our very bodies should have Robes of Glory and Excellency upon them, which now they have not; *That so mortality might be swallowed up of life*; that so our mortal bodies might be ever-living and everlasting bodies. Thus you see clearly from Scripture, that the body after death shall rise to glory. And the Reason may be this, Because the body hath done good or evil with the soul, and therefore with the soul must either be damned in Hell, or saved in Heaven, according as the man is either good or bad. 2 Cor. 5. 10. *We must all appear before the judgment seat of Christ, that every one may receive the things done in the body, according to that they have done,*

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done, whether good or evil. The body must give account, being partner with the soul in all the actions it hath done in this world, whether bad or good.

The use now I shall make of this Doubt thus resolved, shall be fourfold ; only of Instruction.

Use 1. First, Is it so, That these bodies of yours shall rise and be in glory with Jesus Christ? Then, O all you the Elect of God, fear not death, because death is a fitting your bodies for that estate wherein you shall live with Christ in Glory for ever. Did death annihilate you, and frustrate you of glory, you might fear death ; but death doth to you as a Husbandman with his Corn. Should he keep his Corn always in his house, he would grow a beggar quickly ; but he casts his Corn in the ground, and there it lies and rots, that so a fivefold profit may come to him of it. So God he makes you lie in the grave and rot there, not for ever, but that he might shew his power in raising you up at the last day. Fear not death therefore, because death is only an unrobing you of your rags, and fitting you to be cloathed with your cloathing which is from Heaven, 1 Cor. 5. 1.

Use 2. Secondly, Be not discouraged or faint under all the sufferings your bodies are exposed to in this world. It may be you have a crazy body, a deformed body, it may be poor bodies, very poor and mean in this world : Why ? do not faint under all this, because the Lord will raise up these very bodies of yours to be glorified with Jesus Christ. *Heb. 11. 35. The women were tortured and tormented, and would not accept of deliverance, hoping for a better*

better resurrection. They did not care for the torments of the flesh; the violence of fire, and the raging of Lions did not make them afraid, because they expected a better Resurrection, to live in glory with Jesus Christ.

Use 3. Thirdly, Shall these your bodies that rot in the grave be in glory with Jesus Christ? Let this teach you not to grieve excessively for the death of your friends. Should your friends die, and you never see them more, you might then grieve indeed; but your friends shall die, and these very bodies rise again to be glorified, where you that are appointed for glory shall meet your friends another day. Grieve not therefore excessively for the loss of a friend, for you lose them but for a season to enjoy them for ever. This Use the Apostle makes, *1 Thess. 4. 16.* *I would not have you ignorant, brethren, concerning them that are asleep, that you sorrow not even as others that have no hope; for if we believe that Jesus Christ died and rose again, even so, also they which sleep in Jesus, shall God bring with him.* That is, they that are dead, belonging to Jesus Christ, they shall be brought by the power of God the Father, by vertue of the Resurrection of Jesus Christ, to live in Glory in Heaven together with him. Do not then weep as others that have no hope. Do not mourn excessively for the death of your friends, because those bodies of theirs with whom you part, you shall again see in Heaven, and be glorified, they and you together.

Use 4. Fourthly, Learn hence, Not to give these members of your bodies to be instruments of Gods dishonour, in being instruments to sin to the provocation

vocation of his Holiness. O Beloved, you shall see God with these very eyes you have now in your heads. You that are the Elect of God, you shall sing Hallelujahs in Heaven with this very tongue with which you converse among men. You shall lift up those hands in the praises of your God, with which you now act upon earth among men. Do not now use them as panders to lust; Do not now use them, in the Apostles phrase, *as weapons of unrighteousness* to war against Heaven. Do not use your eyes to be windows to lust, and your tongue to be tip'd with frothy discourse, your hands to deceive, and your feet swift to shed blood. O do not use the members of your bodies, that are to be glorified with Jesus Christ, in such sinful practices as these are. And thus I have done with the fifth Query.

Doubt 6. A sixth Doubt is this; Seeing the very bodies that here in this world, of all the Elect of God, shall be in glory with Jesus Christ; Whether shall these bodies need apparel, and food, and other natural refreshments, as the body doth in this world? Some indeed there are that much stand upon it, and hold they shall be clad with Pearl and Diamond, and other glorious Apparel; and misapplying Scripture, they ground it upon that place, *Rev. 4. 4.* where it is said, *The four and twenty Elders were clad in white robes, and they had crowns upon their heads.* But to take off that, This Speech is not spoke properly, but analogically, by way of resemblance, as *Psal. 104. 2.* That as white garments, and wearing Crowns are tokens of Majesty, Purity, and Victory; so the Saints of God shall be

in Heaven in a state of Purity, free from sin, in a state of Victory over enemies, and in a state of Majesty far above all other Creatures in the world.

Now to answer the Doubt; I say, there shall be no need of garments: Why? for this Reason.

1. Because in Innocency there was no use of Apparel then; *Adam* and *Eve* they were naked and were not ashamed. Apparel indeed came in only by sin; and there was no Apparel worn in the world, till sin was in the world. Now in Glory we shall be as *Adam* was in Innocency; as he had no use of Apparel, neither shall we have in Heaven. Again,

2. Apparel is either for Ornament or for defence against wind and weather; but for neither of these do we need it in Heaven. Nothing for Ornament, because *our vile bodies shall be like Christs glorious body*; Nothing against weather, because neither wind nor weather shall offend us there.

Use. Now if this be so, That our bodies shall need no Apparel in Heaven; This should teach you to take heed you be not proud of your Apparel you now deck your bodies with here upon earth. If Apparel came in by sin, O be not proud of that which sin brought forth! Sin brought in the use of cloaths, be not proud of the issues of sin. Apparel hides but your shame; O be not proud of that which hides but your shame. If the body were a glorified body, it needed no Apparel, but you use to hide those things that are blemishable. It argues the body to be a vile body because it needs Apparel. Your Apparel covers but a lump of earth, but a vile creature, a deformed body; be not proud therefore

of your Apparel, which only is a covering to hide your shame.

Doubt 7. Seventhly, There is another Query, and that is, Whether the Saints of God that shall appear in glory with Christ, shall speak by a vocal expression, to sound out the glory of God and Christ in Heaven; or what language the glorified Saints shall speak? This I confess is a nice and needless dispute, raised by the Schoolmen upon this Subject, therefore I shall pass it over only with a word; that the Scripture gives this hint, that having your bodies in Heaven, you shall have your tongues in heaven also to sing Hallelujahs among Angels, and sing praises to him that sits upon the Throne for ever and ever. But what language it shall be, that the Scripture speaks not of. Indeed, some men plead

Galat. lib. 12. de arcanis, cap. 4.

mightily for this, that in Heaven men shall all speak the Hebrew Language, *Zeph. 3. 9. Rev. 19. 4.*

They said, Amen, Hallelujah, which are Hebrew words: That as *Adam* in Innocency spake the Hebrew language, so shall the Saints in glory: when 'tis said, *Tongues shall cease, 1 Cor. 13. 8.* he answers, *Dicit lingua cessaturus, non autem linguam cessaturam.* But this is but a meer Crotchet, and hath no foundation from Scripture at all. Others think they shall speak all manner of Languages: But it is undeterminable what language it shall be, though I verily believe there shall be but one, and not a confusion; for, 1. They shall be but one people. 2. Because diversities of language came in by sin: There was only one language in the world till the great overthrow of *Babel, Gen. 11.* and

and then the people were confounded in their speech; but in Heaven all Nations shall be as one voice sounding out the praises of the three glorious Persons of the Trinity. But to pass this, the Scripture being silent, it is not meet for us to speak much. There are many other Doubts, which till we be in heaven we shall not be able to resolve.

Thus having resolved these Doubts, I now come to the second thing propounded in the prosecution of this Doctrine.

Query. Why hath Christ reserved the full glorification of his Elect till that time when he shall appear in glory to judge the world? And the Reasons are three, which I will but name.

1. Christ doth it, to make the glory of his Elect to be more visible to all the wicked, and so to be an indignation and vexation to them, and an aggravation of their torment; that when they shall see the elect Saints of God shining in glory, and themselves shut out, they shall gnash their teeth for anger; for that end therefore Christ doth reserve their glory to that day.

2. Because this is most acceptable to the Saints of God to be glorified when Christ is glorified; neither without Christ, nor before Christ, but when he is. And,

3. Because this will be most conducive to the glory of Jesus Christ; that when he shall come to manifest his own glory, he shall bring all the Elect that ever were, are, or shall be in the four corners of the world, and shall raise them up by his own power, and they shall shine in glory together with him at the last day. This wonderfully will set

forth the glory of Christ. And therefore for these Reasons Jesus Christ hath reserved the glorification of his Elect till he shall come in glory to judge the world.

And so I come to the third and last thing propounded, to wit, the general Application of this whole Doctrine.

And here first, I shall lay down some Positions or Propositions, that so no mistake might be harboured about this Doctrine.

Use of Caution. The first Proposition is this : That though Jesus Christ at his glorious Appearing hath appointed the Elect of God to appear with him in glory, yet there are but few persons of all the sons and daughters of men in the world, that shall enjoy this glorious estate ; and this should make you tremble : *Luke 13. 23. Strive to enter in at the strait gate, for many shall seek to enter in and shall not be able. And straight is the gate and narrow is the way that leadeth unto life, and few there be that find it, Mat. 7. 14.* And that there be few men which shall enjoy this glorious estate, I make it appear by this Demonstration; Because they only shall enjoy this estate that are elected, *2 Tim. 2. 10. I endure all things for the Elects sake, that they might obtain the salvation which is in Christ Jesus with eternal glory; the Elect, and they only : Now mark, Mat. 26. 16. Many are called, but few are chosen.* Now, only the Elect shall obtain glory : The number of the Elect are but few, therefore but few shall enjoy this glorious estate. You have a speech, *Luke 12. 32. Fear not little flock, it is your Fathers pleasure to give you the kingdom.* In the Greek the words

words are more emphatical; there are two Diminutives, fear not *little little* flock; to shew, that this flock that shall come to the Kingdom of Glory, it shall be but a little, little flock. There shall droves and herds of men be damned to all eternity; but there shall be but a little flock that shall be saved; and this should make you tremble and fear, lest you are not of this little, little flock, of this sheepfold of Jesus Christ, that shall be saved by him.

2. In that there are but few persons that shall enjoy this glory with Jesus Christ, the fault is not to be imputed to Gods decree, as if he did keep men from glory, or lay upon men a necessity of sinning; nor to the blood of Christ, as if that were not efficacious to bring men to glory; but it is to be imputed to the wickedness of mens own hearts, and to the stubbornness of mens own wills. That few are saved, do not blame a Christ for this, for he hath blood enough to save ten thousand worlds. Do not blame a God for this, as if he did decree you to be damned, and would not have you saved; but blame your selves and your naughty hearts, that are loth to walk in a course of holiness, and in the paths of righteousness, which lead men to glory.

3. Among those persons, and that small number that shall be glorified, there are but few rich men, that are in Pomp, and Glory, and Greatness in the world, that shall obtain this eternal glory. 1 Cor. 1. 26, 27. *Not many wise, not many noble, not many mighty are called;* (but few of them) *but God hath chosen the poor and base things of the world.* Not many great men in this world shall inherit this

Kingdom of glory. As one said, The pavement of Hell is made of the skulls of Kings, and of the bones of Nobles, *Mat. 19. 23, 24.* It is hard for a rich man to enter into the kingdom of heaven. What then? Nay, it is easier for a Camel to go through a needles eye, then for a rich man to come to the kingdom of God. There are divers Expositions of these words. First, there are some that give this sense, that there was a gate in *Jerusalem* called the needles eye, at which gate when any Camel came laden, they were forced to unload their Camel, and when they were unladen, the gate was so narrow, the Camel could scarce get in; to note, say they, that hardly any rich man should enter into Heaven. But this is but a fond conceit, and Historians tell us not of any such gate in *Jerusalem* at all. Others say, that instead of *καμήλον* a Camel, should be read *κάβλον* a Cable. The true sense is this: Christ alludes to a Proverbial speech among the Jews, and it was this, when men did brag and boast they would do strange works, and great Miracles, their friends would jeer them with this, you can as soon bring a Camel through a needles eye as do it. Now Christ in a solemn way useth this Proverb (they knowing what it meant) that as it is a thing not easie to bring a Camel through a needles eye, so it is a thing not easie neither to bring a rich man to the Kingdom of glory. And this should startle you that are men of great Wealth, especially having gotten your Wealth by oppression, by usury, or false weights; for not many rich, not many noble, not many mighty, hath

God

God chosen to this state of glory. *Gal. 2, 2. I preach openly among the Gentiles, but privately to them that were of reputation, lest I should run in vain.* Paul knew his preaching in a publick way would do little good to great men, he must come to them in private, they would not owne Christ in a publick way, their riches made them afraid of professing Jesus Christ, lest they should lose their riches for owning of Christ. So hard it is for a rich and great man in worldly Pomp, to attain this glorious Kingdom with Jesus Christ.

4. Though God doth meerly out of his free grace bring any person to this glorious estate; yet the Lord requires Faith and Repentance, as a necessary condition upon which he will save men, and bring men to glory. *As many as were ordained to eternal life, believed, saith Paul, Acts 13. 48.* God will not bring an unbeliever to eternal life. *So Acts 11. 18. They have had repentance unto life:* God will not bring you unto a life of glory, but first he will bring you to a repenting life. And here this Supposition doth overthrow that prophane assertion of some men, If I shall be damned, I shall be damned; if saved, I shall be saved, let me live as I list. This Position overthrows that, because if God intend they shall come to glory, the Lord will work in them Faith and Repentance while they live in this world; for as many as he hath appointed to eternal life shall believe.

Use 2. A second Use is by way of Direction, and Exhortation: and there are six practical Inferences I would draw from hence.

1. Hath Jesus Christ ordained all the Elect to

come to glory? then O you Elect of God, know that the way of Christianity is no shame or disgrace upon earth. That is a shame which ends in shame; that is no shameful course that will end in such glory as this will be; that your bodies and souls shall be with Christ in glory. O you Elect of God, think it no shame to be a Christian; and O all you men yet unacquainted with godliness, think it no shame to be a Professor. It shall be so far from being your shame, that Christ will one day make you appear in glory.

Use 2. Secondly, Will Christ bring you to glory? O then live in magnifying and admiring the Attributes of God in Jesus Christ. Live first in admiring the Attribute of free grace, *1 Pet. 5. 10. The God of all grace who hath called you to eternal glory.* There the Apostle puts the garland of honour upon the head of grace; *the God of all grace, that hath called you.* So *1 Pet. 1. 3, 4.* And then magnifie Gods faithfulness: *2 Thess. 3. 3. The Lord is faithful, who will establish you.* And thirdly, magnifie Gods power, *2 Tim. 1. 12. The Lord is able to keep that which I have committed to him to the last day.* yea, and magnifie the justice of God, *2 Thess. 1. 5. It is a righteous thing with God, &c.* Magnifie the grace, and power, and faithfulness, and justice of God; and break out in admiration of all his Attributes.

Use 3. Thirdly, Shall you partake of this glorious estate? O then, while you live, walk so in the world, as in your life time to bring much glory to Jesus Christ. This use is made, *Rom. 15. 6, 7. That you may with one mind, and one mouth glorifie your God,*

God, even the Father of our Lord Jesus Christ; Wherefore receive you one another as Christ hath received us to the glory of God. There Christs receiving you into the glory of his Father, should be an engagement to you to glorifie God upon earth; that's the Apostles Argument. So 1 Thess. 2. 12. I exhort you, (saith Paul) that you walk worthy of God, who hath called you to his kingdom and glory. Here the Apostle draws out this inference, that you should so walk worthy of this mercy, as to glorifie God who hath called you to so glorious a Kingdom. Therefore do not you expect to be glorified in Heaven, that have brought no glory to Jesus Christ while you walk upon earth.

Use 4. Fourthly, Be not discouraged at any hardship or sufferings you meet with in this world, for whatever you undergo here in this life, you being in glory will make amends for all. This Instruction the Apostle gives, 1 Pet. 4. 13. Rejoyce, in as much as you are partakers of Christs sufferings, that when his glory shall be revealed, you may be glad with exceeding joy. Rom. 8. 18. As a Martyr said, one half hour in glory will make us forget all our pain. Be content to wear the Cross here, because you shall wear the Crown hereafter.

Use 5. Fifthly, Shall you be partakers of this glory? Be you engaged to love your brethren, who shall be sharers with you in glory, as well as your selves. This duty the Holy Ghost urges, Rom. 15. 7. Receive you one another as Christ hath received us to the glory of God. Seeing Jesus Christ hath received us to the glory of his Father, do you therefore receive each other in affection. Beloved, you that
are

are to enjoy the same God, and be partakers of the same Kingdom, and the same glory, O love each other, and embrace each other while you live upon earth: you shall be friends in Heaven, why are you not so on earth? It is a speech of a Divine when he was a dying, I am going to that place where *Zuinglius* and *Luther* are good friends. They could not agree upon earth, but were ever at jars and dissension: but in Heaven when you are in glory you shall be all friends. Labour therefore while you are here to be friends, and to be endeared with love towards them that shall partake of this glory with you.

Use 6. Sixthly, Hath Christ ordained you to appear in glory with him? Hence learn to endeavour what in you lies to bring them who are near in alliance or relation to you, that they may be sharers of this glory with your selves. Be not altogether selfish, seeking after your own happiness, and not after the salvation of other men. You read for this abundant Testimonies in Scripture; *Paul would wish himself accursed for his kindred in the flesh, Rom. 9. 3.* and so for all the children of *Israel, Rom. 10. 1.* You read of *Cornelius*, when he had a soul-opportunity to get good to himself, the Text saith, *He called his acquaintance and near friends*, that they might hear the Gospel as well as himself, *Acts 10. 28.* You read of *Josuah*, he did not only care for his own soul, but the souls of his household, *Josh. 24. 15.* *As for me, I and my house we will serve the Lord.* You read of *Abraham*, that he would not only look to his own soul, but of his children and servants also, *Gen. 18. 19.* *I know Abraham will teach his chil-*

children and servants to do all the commands of the Lord. And you read of Moses also, that he could with his name blotted out of the book of life, that for the people of God might be saved. O Beloved, you that are to be sharers of this glory with the Saints, labour to bring others to glory as well as your selves, that others might partake of this glorious condition as well as you. Thus much for the second Use.

The end of the ninth Sermon.

The end of the ninth Sermon. Observe that the Christian that is referred the full glorification of his life, the first time when he himself will appear in glory in the world. In the protection of which I have been over many heads, and delivered some Discourses. I shall now proceed to the general Application of all that I have said about this Doctrine. And the Use I shall yet look of briefly, shall be three. An Exposition, of Examination, and of Con-
SER-

Conclusion. For Conclusion: It is to be said, that the Christian that is referred the full glorification of his life, the first time when he himself will appear in glory in the world.



SERMON X.

Coloss. 3. 4.

When Christ who is our life shall appear, then shall we also appear with him in Glory.

THE Doctrine I am yet upon, you may remember, is this,
Observ. That Jesus Christ hath reserved the full glorification of his Elect, till that time, when he himself shall appear in glory to judg the world.

In the prosecution of which, I have gone over many heads, and answered some Doubts. I shall now proceed to the general Application of all that I have said about this Doctrine. And the Uses I shall yet speak of briefly, shall be three. An Use of Confutation, of Examination, and of Consolation.

Use 1. First, For Confutation : Is it so, That Jesus Christ hath reserved the full glorification of his Elect, till that time that he shall appear to judge the world ?

world? then by vertue of this point, there are three errors confuted.

1. It condemns the opinion of the Platonick Philosophers, that hold the soul is mortal, and dies with the body. Now if the soul were mortal, then this Text could not be true, because then the soul should not appear in glory with Jesus Christ; therefore this doctrine overthrows that opinion.

2. This Point condemns the opinion of Origen, who held this, *Its true* (saith he) *there is a place of torment now; but at the day of Christs appearing to Judgment, then all persons shall be saved, yea, not only men, but the very Devils in hell, and fallen Angels.* Origen thinks they shall appear in glory with Jesus Christ, and be saved by his Blood. Now this is a most bold opinion, and this Doctrine overthrows it. For the Text tells us, they only shall appear in glory with Christ, that have Christ to be their life: but the Devils and damned in Hell never had Christ to be their life: therefore they shall never come to glory. Again, this opinion may easily be confuted, considering but two or three Scriptures: As Dan. 12. 2. *Those that sleep in the dust shall awake, and some shall arise to everlasting life, and some to everlasting contempt.* So that at the day of Resurrection all men shall not come to life everlasting; but some to glory, and some to contempt. So John 5. 29. *The hour is coming, that the graves shall be opened, and the dead shall arise, some to the resurrection of life, others to the resurrection of damnation.* And Mat. 25. ult. *These shall come to everlasting life, others to everlasting death.* So that the Scripture makes an apparent difference, that all shall not come to

to glory by Jesus Christ. Indeed, the largest word in Scripture about this, is Heb. 2. 10. *It became him for whom are all things, and by whom are all things, in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings*: Christ was not a perfect Christ in point of Mediatorship (though he was perfect in his essence before his suffering) yet he was not a perfect Mediator till he had suffered: and he that was thus perfect, he only brought many sons to glory: they are many, considered by themselves: yet but few, considered with the multitude, and Christ will bring many, but he will not bring all to glory.

3. This doctrine is for confutation of the Millenaries, who hold, That before Christs appearing to judge the world, he shall in person come down from Heaven, and here reign for a Thousand years: This Doctrine confutes that; for the Text tells us, *Christ shall not appear, till the Elect appear with him in glory*; and there is no appearing of Christ, but only when he comes to judge the world, at which time the Elect shall be glorified; this opinion therefore is untrue. And you read in Scripture of but a *two-fold* appearing of Christ; one in the flesh, 1 Tim. 2. 16. *God made manifest in the flesh*. And his second appearing to Judgment, Heb. 9. 27. *He shall appear the second time for your salvation*: But if Christ should come to reign a Thousand years, then this Text should be altered, and it should be said, *He shall appear the third time for your salvation*: but the Scripture takes cognizance only of *two*, that at his *second appearing* he shall come for the salvation of his Elect. Thus far the Doctrine administers Confutation.

Use

Use 2. A second Use is for *Examination*. You have heard many Sermons about the *Elects appearing in glory with Jesus Christ*: Now there is not the worst of men alive that hears any comfortable Doctrine, but they will snatch at it, and though it is only *bread for children*, *dogs* will leap at it; therefore it is meet the Word should be so distributed, as that every one may take their portion; that the just may take Glory, and the wicked take Confusion to themselves.

The Use of Examination therefore shall be this: If Jesus Christ hath ordained that the bodies and souls of the Elect shall one day appear in glory with him; This should put you upon the trial, Whether you are the persons or no that may from Scripture warrantably conclude in your own conscience, that you shall appear with Jesus Christ in glory? This is a most material point; and I do the rather spend time about it, that the consciences of prophane and unconverted men might not nuzzle their souls up in security, and might not fancy hopes of glory, when they shall be turned into everlasting perdition.

In the managing of this Use, I shall lay down ten *Characters* the Scripture holds forth, as so many Marks whereby you may get assurance in your own breasts, that you are vessels of glory, that you are ordained by God the Father to partake of eternal glory by Jesus Christ. The first is this.

1. If you are persons ordained for glory, the Lord will bring you from a state of Nature to a state of Grace while you live here, before ever he bring you to this condition of glory. This is laid down

down, 2 Pet. 1. 3. *The Lord called us unto glory and vertue*: The Apostle puts them both together; meaning glory and grace: If God calls you to vertue and grace here, he will call you to glory after you are dead. The Romans, that had only the glimmering light of Nature, had some representation of this Truth, they built two Temples, the one dedicated to *Vertue* (called Grace;) and the other they did devote to *Honour*: and they did so artificially contrive these two Temples, that a man could not come to the Temple of *Honour*, but he must pass thorow that dedicated to *Vertue*; to shew, that young men could not come to *Honour*, but they must make *Vertue* their way. I may make application of this: The Lord (as I may say) hath made two artificial Temples, *Glory* and *Grace*; and he hath so contrived the Temple of your dwelling in glory, that you cannot come to that place, but you must come thorow the Temple of *Grace*. Therefore, Beloved, I would here intreat you, all you who are Christless, who are graceless men, who have not any dram of grace wrought in your hearts, I would request you in the name of God, do not take hold of this Priviledge, that you shall appear in glory with Jesus Christ; for graceless men shall never be glorified men. Again,

2. Those that shall partake of *Glory*, shall be brought to a conformity and likeness to the image of Jesus Christ. And they shall be conformable to Christ, First, in his *Holiness*; Secondly, in his *Sufferings*.

First, In his *Holiness*: 2 Cor. 3. 18. *While we behold him as with open face, we are changed into his image,*

image, from glory to glory: That is, if you expect glory by Jesus Christ, Christ will so change you, and so work upon your heart, that he will conform and make you like his image, and bring you *from glory to glory*; that is, from the beginnings of glory in this life, to glory in the life to come. Expect not glory, if the impression of Christs Image be not upon you: You cannot come to *glory*, but you must come *from glory*; you must come from the beginnings of grace in this life, if ever you expect the accomplishment of grace (which is glory perfected) in the life to come. Therefore, all you that carry no resemblance at all of Jesus Christ, do not expect to be glorified by him. Look over your hearts, and try your ways by the Word, whether you are in any measure changed according to the Image of Jesus Christ: Jesus Christ *he went always about doing good*; and it may be many of us are always going about doing nothing but evil: Jesus Christ was full of mercy; and it may be thou art full of cruelty: Jesus Christ he loved his people, and it may be you hate his people: Jesus Christ, it was his meat and drink to do the will of his Father; and haply 'tis your meat and drink to fulfil the lusts of your own wills; but to do the will of God, nothing so irksom and wearisom to you: Jesus Christ, there was no guile found in his mouth; and haply nothing but oaths, and lies, and filth found in yours: if you carry thus a quite diametrical opposition to the walking of Jesus Christ, you cannot expect to be glorified by him: For if you be glorified with him, you must be changed into his image *from glory to glory*.

Secondly, As in point of Holiness, so in point of Suffering also : that as Christ suffered by man, so shall you. *Luke 24. 26. Ought not Christ to have suffered these things, and then enter into glory ?* Christ ought to suffer, so ought you. *2 Tim. 2. 12. I endured all things, that you might obtain eternal glory, which is in Christ Jesus. It is a faithful saying, If we be dead with him, we shall also live with him; and if we suffer with him, we shall also reign with him :* So that you see whom the Scripture makes to be the persons that shall reign with Christ, and live with him ; they must be such as suffer and die with Christ; not die for sin, but die a death by persecution from the men of the world. So *1 Pet. 4. 13. Heb. 10. 36.*

3. Whoever shall be in glory with Christ, the Lord will so powerfully perswade their hearts, that they shall use all possible endeavours to glorifie Jesus Christ while they live in this world : This may be a pledge to them, that they shall be glorified in Heaven. You that bring no incomes of glory to Christ, you can have no assurance in your own breasts that you shall be glorified by him. You that have made all your lives lives of provocation, and made your actions actions of dishonour to Jesus Christ, with what face can you expect glory from him ? Whoever expects glory by Christ. this must be his work, he must glorifie Christ. *Rom. 15. 6, 7. That you may with one mind and one mouth glorifie God : Receive you one another, as Christ hath received us to eternal glory.* Here the Apostle makes it the character of that man that shall be received into glory, that he doth glorifie God. And you read in *John 17.* Jesus Christ makes it his plea why

why he should be glorified with God the Father in Heaven, because he had gloried him on earth, *ver. 4. I have glorified thee upon earth, I have finished the work thou gavest me to do; now, O Father, glorifie me with thy own glory.* Here Jesus Christ would not make any plea for glory but upon this ground, *For I have glorified thee, O Father, upon earth.* Therefore all you that are men of prophane and ungodly lives, that your consciences can tell you, since you came into the world, you have done no action honourable to your God, you have done nothing whereby God may be glorified, take this to your own thoughts; you shall be no sharers in this eternal glory, which you may expect by Jesus Christ.

4. Whoever shall partake of this glory, he shall find before he dies, the workings of the word to come with power, majesty, and authority, upon his conscience: The Word shall come with such power and authority upon the soul, that it shall convince the judgment, terrifie the conscience, quicken the affections, work upon the heart, and it shall alter the life: in one kind or other (before thou diest) it shall thus work with majesty and power upon thy conscience. *1 Thess. 2. 12, 13. We exhort you to walk worthy of God, who hath called you to his kingdom and glory.* But who are they? Mark the next words, *For this cause we thank God without ceasing, because when you (that were appointed to glory) received the word of God which you heard from us, you received it not as the word of man, but as it is indeed, the word of God, that effectually worketh in you that believe:* As if he should say, Other men have heard us preach, that were not ordained to

glory; but they heard not this as the word of a God, they heard not the majesty of a God, and authority of a God, convincing the judgment, and perswading the conscience, and working upon the affections, and gaining upon the heart; but the word hath effectually wrought with you: With many wicked men it hath a common work, sometime enlightning the mind, sometime startling the judgment; *Felix his heart trembled when he heard Paul preach of judgment to come*: But you that are ordained to a kingdom of glory, you received it not as the word of a man, but of God, that wrought effectually in you. Now look over your hearts; you have all heard the word of God, but have you heard it as the word of a God? Hath it had the authority and sway over your consciences as the word of God? and hath it had a powerful working in you to raise your hearts when dead, to quicken conscience when it is dull? have you found this upon you? Before you die, if the Lord bring you to glory, he will let the majesty and power of the word come with authority upon conscience to work effectually in you: And therefore (what God may do, I know not) as yet you can have no pledge to your souls that you shall come to glory with Jesus Christ, in that since you lived under the word, the word never had any saving work upon you; but you have been as dead, and dull, and hard under Ordinances as the pews you sit in, or the pillars you lean to: If it be thus, you may justly suspect you shall never come to this place of glory.

5. If God hath ordained you for glory, you may know it by this, God will work this disposition in you

you, to make you ever longing, and panting, and looking after this glorious appearing of Jesus Christ, that so you might be in glory together with him.

2 Tim. 4. 8. There is a Crown of righteousness (which Paul speaks in relation to this glorious estate) that is laid up for me, and not for me only, but for all them that look and long for his Appearing. Paul

would not ingross this priviledge to himself (though he were the most eminent of all the Apostles) to wear this Crown of glory upon his own head; but it is for me, and for all them also that love the appearing of Jesus Christ. *Heb. 9. 28. To them that look for him shall he appear, &c. 2 Pet. 3.*

12. Looking for, and hastning unto the coming of the day of God. Luther on Mat. 6. 10. saith, Non potest esse verus Christianus, nec recitare Orationem Dominicam, qui non toto corde hunc diem desiderat. That

which makes them long for this time, is, because it is a day, 1. Of vengeance to their enemies; *2 Thes. 1. 5, 6. It is a righteous thing with God to render tribulation to them that trouble you, &c. 2. Of pardon for your sins; 'Tis the great year of Jubilee, when*

all debts shall be discharged. *3. Of salvation both for body and soul, Heb. 9. 28. Now (Beloved) I*

would intreat you, consider, Have you ever had such wishes and sayings of heart and mind as these?

O that Christ would appear! O that Jesus Christ would come, that so the wrongs done to his people might be revenged, their enemies might be ruined, my sins might be subdued, my soul might be saved, and these clogs and indispositions that lie upon my spirit in holy services might be done away, that I might serve him without weariness all my days!

Have you ever had these elongations of soul in you? Where-ever this is wanting, that you do not desire and long after the Appearing of *Christ*, it must proceed from one of these two Grounds; Either, 1. Harboursome some known guilt upon the *Conscience*, and then sin upon the conscience brings an unwillingness to die, and an unwillingness to come to judgment; and so the thoughts of *Christs* appearing to judge the World is irksome to man. Sin upon the conscience, is like wind in the caverns and bowels of the earth: Philosophers say, that before an Earth-quake, the air is peaceable; but there being wind got into the bowels and caverns of the earth, it will make ruptures, and break forth, and overthrow the greatest buildings and mountains where it is inclosed: so is sin in a mans conscience; if sin be there, there will be rendings, and overthrows, and great disquietings; yea, there will be heart-quakes, if sin be got there: And when this terror lies upon thy soul, thou wilt rather wish the Rocks to cover, and the Mountains to fall upon thee, then *Christ* to come to judgment. If thou longest not for *Jesus Christ*, it argues thou dost knowingly harbour the guilt of some sin upon thy conscience. Or else, 2. That thou bearest little love to *Jesus Christ*; If *Christ* were beloved of thee, love would desire the presence and enjoyment of *Christ* with thee. Therefore all you that have no breathings of soul after the coming of *Jesus Christ*, you cannot expect to be glorified by him.

6. All you that shall appear in glory with *Jesus Christ*, the Lord will enamour your hearts with love to the person of *Christ* while you live upon earth;

with : you shall not presently come from a state of sin, and enmity, and opposition against Christ, to glory ; but God will work this disposition in you, that you shall love Christ, before you shall come to glory with him : *1 Pet. 1. 7, 8.* the Apostle tells of some, that their *faith being tryed, and being more precious then gold, they were found to glory, honour, and praise at the appearing of Jesus Christ :* and who are they ? *vers. 8.* They are such, *who though they have not seen him, yet they love him, and rejoyce with him unspeakable.* Those that have not seen Christ, and yet love him, they shall appear at the appearing of Christ, in praise, honour, and glory. Now, I entreat you consider this, you that do not carry in your breasts an indeared and unfained love to the person of Christ, not only to Christ as Saviour, nor to Christ in any one of his Offices, but to the Person, to whole Christ ; that do not love Christ because of the beauty of his graces, as the Spouse did, *Cant. 1. 3.* *Because of thy good oyntments the Virgin's love thee :* Gods virgin-people, that are not defiled by filthy lusts, because of Christs Oyntment, that is, because of his graces, therefore shall they love him. Now you that carry not in your breasts an unfained love to the person of Christ, never expect to be glorified by him. Again,

7. Those that shall be glorified with Jesus Christ, the Lord will give them the power of Mortifying grace, whereby they shall subdue, crucifie, and keep under the reigning power of sin and lusts in their hearts ; this God will work in you one time or other : And this is proved in the words before my Text, *Col. 3. 3.* *You are dead, and your life is hid*

with Christ in God. When Christ therefore shall appear, you shall appear with him in glory. You are dead: what's that? Not dead by nature, then it were a vain thing to speak to you; not dead in sin, as the wicked are, then you could not gather in this comfort to you: but you are dead, that is, dead to sin, and dead to the world; you have power over sin, by the vertue of Christs Spirit conveying mortifying grace into you; you have the power of sin crucified and dead within you, and so when Christ shall appear, you shall appear with him: Mortifie therefore your members that are upon earth. Now then, all you that live in the power of your lusts, that have a law in your members not only rebelling against the law of your mind, as a Tyrant would do, to count the law of your mind a rebellious law; but count the law of sin a law that you would willingly frame your hearts after, that count it no bondage to live under sins subjection and dominion, take it from God, you can have no plea to your own souls, that you shall be in glory with Christ: for if you are in glory with Christ, you shall be dead, dead to sin, and your life shall be hid with Christ in God. Beloved, I intreat you that you would bring your hearts to the touch-stone of the Word, and measure your walkings according thereto, and see whether you are vessels of glory, appointed to appear with Christ in glory, yea or no.

8. Constancy in well-doing, notwithstanding the dangers and difficulties that may attend the practice of godliness: This is a character of a man that shall have glory with Jesus Christ. *Rom. 2. 6, 7, 10. The Lord will render to every man according to their*

their deeds : But to whom will he render glory ?
To them that by patient continuance in well-doing,
seek for glory, and honour, &c. eternal life. He will
give them eternal life, and give them honour and
glory, that by patient continuance in well-doing
seek for these things. And so *vers. 10. Glory, ho-*
nour, and peace shall be to every man that doth good,
to the Jew first, and also to the Gentile : But tribula-
tion, anguish, and wrath to every soul that doth evil.
Put these two together, and Constancy in a good
course, notwithstanding the dangers and difficulties
may attend that course, is a pledge you shall have
glory, and immortality, honour, and eternal life.
Now, I intreat you, examine your selves, whether
you are thus constant or no ; It may be, many of
you do now make a fair profession. Now you are re-
ligious, whilst Religion is countenanced, and in fa-
shion : But what would you do were Religion
frowned on and persecuted, would you then be
constant and true to your profession, would you
then hold fast your integrity ? Or would you then
leave your profession ? would you then be *Epi-*
bolius like, that turned three times from his Re-
ligion ? would you then be as some in *Queen*
Maries days, that before her Reign were Pro-
testants, in her Reign were Papists, in *Queen*
Elizabeth's Reign were Protestants again ? If
ye are like these Turn-coats, and never constant,
it is an argument you only take up a profession
of godliness for your own advantage ; the Times
favour it, and therefore you countenance it : If
you be thus inconstant, you can have no assurance
that

that you shall inherit this Kingdom of glory; for they only shall have honour, glory, and eternal life, that with patience in well-doing seek for these things.

9. Whoever is ordained for glory, the Lord will begin the work of Sanctification upon their hearts in this world. Where-ever Glorification is, Sanctification shall be: Glorification must follow Sanctification, the one cannot be without the other: 2 Thess. 13. 14. *We are bound to give thanks to God always for you, Brethren, beloved of the Lord, because God hath chosen you from the beginning to salvation: But how was this? through sanctification of the Spirit, whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. We bless God (saith Paul) that he hath called you to salvation, through the sanctification of the Spirit. So that (Beloved) never plead for Glorification, if you cannot make out your Sanctification. If God hath not appointed or intended to sanctifie you, he will never glorifie you. You read that golden chain of the Apostle, Rom. 8. 30. Whom he did predestinate, them he called to be conformable to the image of his Son, whom he called, them he justified; whom he justified, them he sanctified; whom he sanctified, them he glorified: God glorifies none that are not sanctified, 1 Joh. 3. 3. So that all un sanctified men that have not their filthy corners swept with the besom of Sanctification, that have not been washed in the laver of Regeneration, I would intreat you, do not presume to nourish confidence in your own breasis, that you shall appear with Christ in glory; for those that are glorified must first be sanctified.*

Lastly,

Lastly, They that shall have glory by Christ, they will endeavour to live a blameless life, and keep a good conscience both towards God and man, *Acts* 24. 15, 16. *2 Pet.* 3. 11. But this I pass, having spoken of it before.

Thus having laid down these particulars to you, in leaving this Use, all I shall beg at your hands is this, First, That you who are ignorant and profane persons, would not hand over head nourish groundless hopes of enjoying this glory with Jesus Christ. Secondly, that none of you would entertain hopes of glory with Christ but upon Scripture-grounds: this I beg also, Thirdly, That if your own consciences tell you, that your lives are unsuitable to the lives of those that shall be glorified, that you would lay it home to your conscience, that as yet you are not brought into a condition to expect glory by Christ: Let conscience work in case you find this. And then lastly, That you would go home and examine your own bosoms, Whether by these Scripture Tryals you be found to be vessels of glory, or no. Go home, I say, and look into your souls; whether am I thus and thus? and whether is this Character engraven in my heart, or is it not? I intreat you (Beloved) make not use of this comfortable Doctrine of glory, so as to harden your hearts, and delude your selves, in hope that you are vessels of glory, when you are vessels of wrath.

Use 5. Lastly: The last Use is by way of Consolation: And here, to winde up all, I would a little infuse some thoughts of comfort into troubled breasts. The Consolation that this Doctrine will afford, it is chiefly intended for five sorts of persons.

First,

First, This Doctrine administers comfort to all painful and holy Ministers, who are conscionable in the discharge of their ministerial Calling: this Doctrine is a most comfortable Doctrine to them. Though they undergo reproach, and are made a by-word among the people; yet whoever is faithful to feed the Flock over which God hath made him Over-seer, and is holy in his life, Christs coming to glory is a comfortable Doctrine for them. 1 Pet. 5. 2. 4. *Feed the Flock*; there is his preaching work: *Be ensamples to the flock*; there is his living work. Be good in living, and good in preaching, *and when the chief Shepherd shall appear, you shall receive a crown of glory that fadeth not away.* 1 Thess. 2. 19. Isa. 8. 18.

2. A second sort are those that endure reproach for the profession of Religion. You who are jeered, and scoffed at, and made a laughing-stock among your neighbours, and a reproach among the profane men among whom you dwell, for your profession of Religion and godliness, Christs appearing in glory, and your appearing with him is wonderful comfortable in this regard. The Apostle applies it, 1 Pet. 4. 14. *If you are in reproach for the Name of Christ, happy are you; for the Spirit of God, and of glory resteth upon you*: That is, if you are reproached and jeered at for your Profession, do not think that you shall lose Heaven for this; for the Spirit of God rested upon you, your glory in Heaven shall no whit be abated for all this: Though you are now scoffed at with nick-names and reproaches; yet for all that, you that shall appear in glory with Jesus Christ, this Doctrine is very comfortable for you all.

3. This

3. This Doctrine is full of Consolation for those Christians, that are of a mean and obscure condition in regard of their livelihood here in this world. Many of you that are so poor and mean, that you are not taken notice of among your neighbours, people do not look after you, you are so obscure: Why, here is your comfort, the meanest servant of God, the man that grinds at the mill, the man of lowest employment, if he have grace, he shall have more glory than the greatest Monarch upon earth, if his graces go beyond his. There shall a time when you shall shew your selves to be glorified persons indeed, though now you are in a despicable condition. Therefore the Apostle tells you, that you should *rejoyce*, who are poor in this world: Why? *Because you are heirs to a Kingdom, Jam. 2. 5.* Here you have not a foot of land, nor an house (haply) to put your head in: but when you have the possession of this Kingdom in glory, you will then shew you are glorified persons indeed.

4. This is a comfortable Doctrine for all suffering Christians, that suffer for Jesus Christ in this world: This the Apostle applies, *1 Pet. 4. 13. In as much as you are partakers of Christs sufferings, rejoyce, that when he shall appear, you may be glad with exceeding great joy.*

5. And lastly, This Doctrine is a great comfort to all those Christians that are not ashamed boldly to make profession of Jesus Christ. To you that can make it your glory to be scorned for Christ, and count it your honour to be taunted for Religion, and scoffed at for your Profession, this Doctrine of glory is comfortable for you: This Christ makes

makes it in *Mat. 10. 32.* *He that confesseth me before men, I will confess him before the Angels in heaven, and my Father.* Christ will confess you in glory, and say, *Here is the man that stood stoutly for me, and this is the man that feared no man among whom he lived to profess my Name.*

Whereas on the contrary, it is a most dreadful Doctrine for you that are ashamed to owne Jesus Christ and his Gospel : for *Whoever is ashamed of me (saith Christ) before men, I will be ashamed of him before my Father and all his holy Angels.* And therefore if you are like those rich men that *Paul* tells of, *Gal. 2. 2.* when he went to preach at *Jerusalem* ; *I preached publicly to the Gentiles, but privately (saith he) to men of reputation, lest I should run, or had run in vain.* When *Paul* had to do with some great men, they would not publicly profess Jesus Christ ; therefore in a private way they would have him to come and tell them about Christ : and (saith *Paul*) *I was compelled to do it, and submit to them, lest I should run in vain : I had run in vain, had I not used this means upon these rich men.* A wo to those men that are *Nicodemus* like, afraid to owne Jesus Christ ; that are like the *Lacedemonian* young men, who were afraid of the wars, lest they should get skars in their faces. A wo will this time of glory be to them : But to all you that are bold, yet wise in your boldness, in professing of Jesus Christ, this coming in glory will be a comfortable coming for you ; Christ will confess you before his Father, and all his holy Angels. All I shall say about this Use, is to conclude with that speech of the Apostle,

1 Thess.

1 Theff. 3. 12, 13. Now the Lord make you to increase and abound in love one towards another, and towards all men, even as we do towards you : to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his Saints.

F I N I S.

102 TEL 3 NO 418

Lord Jesus Christ with all his Saints
 rest before God, even our Father at the coming of our
 Lord Jesus Christ. Amen. And so we bid you farewell
 and be very kindly your hearty commendations whole-
 towards all men, even as we do towards you: to the
 grace and comfort in Jesus our common Father, and

21413

HELL'S TERROR:

C R,

A Treatise of the *Torments* of the
DAMNED,

AS A
PRESERVATIVE
AGAINST
SECURITY.

2 Cor. 5. 11.

Knowing the terror of the Lord, we perswade men, &c.

By that faithful Minister of Christ,
Mr. *CHRISTOPHER LOVE*,
Late Minister of *Laurence Jewry*, London.

LONDON,

Printed for Peter Parker, at the first Shop in *Pope's-
head-Alley* on the right hand going out of
Cornhill. M DC LXXII.

THE

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A
PRESERVATIVE
AGAINST
SECURITY.

SERMON I.

MATH. 10. 28.

*But rather fear him which is able to destroy
both body and soul in Hell.*

Beloved, you may remember I have
preached ten Sermons upon the glori-
fied condition of the Saints in Heaven.
It is now in my thoughts to speak of
the tormented condition of the dam-
ned in Hell; that if the former Sermons about glo-
ry have not gained your affections, this of Hell
might startle your Consciences. Ministers, as ha-
ving a mixt people, they must mix their Doctrine,
somewhile with Comfort, sometimes with Terror.

P 2

You

You have heard ten Sermons upon the former Text, you may haply hear near so many more upon this Subject. Before I can give you the sense of the Text, I must give you the scope of the Chapter, which lies thus; Jesus Christ having called his twelve Disciples together, and given them a Commission to preach the Gospel throughout the Regions of *Judea*, and (as a confirmation of their Doctrine) to work all manner of miracles, and cure all manner of diseases, and dispossess Devils, yet knowing, verse 16. *That they must go as silly sleep among ravenous wolves*, and what persecution and opposition they should meet with in the world in carrying on the great work of promoting the Gospel, Jesus Christ therefore labours to prop up the hearts of his people by four several arguments in this Chapter.

The first argument is in the 29. and 30. verses; *They shall bring you before Governors for my names sake; but take no thought what you shall say, for it shall be given you in the same hour*: As if Christ should say, you shall be called before Courts of Judicature for my names sake, for preaching my Gospel; but do not study what you shall plead for your selves, for my spirit shall dictate to you what you shall say. And so *Luke 21. 15.* you have the same phrase, *They should have a mouth and wisdom given them* to make their defence, and to vindicate the Gospel in their hands.

2. Another argument he brings is this, That though they should meet with troubles in the flesh, yet Christ should save their souls, *verse 22.* if they do suffer in their bodies, their souls shall be saved;
for

for he that endures to the end shall be saved.

3. That before they had preached in every City, Christ promised them to come in the blessing of his Spirit to make their preaching efficacious for the conversion of souls, as *Mat. 16. 28.* Some say 'tis meant till *Jerusalem* be destroyed; but *Calvin* understands it of his giving the Spirit, verse 23.

4. He bears them up with this comfort, That Jesus Christ was partner with them in suffering; now they must not expect to be above Christ, above their Master, verse 24. *The disciple is not above his Master, nor the servant above his Lord, it is enough to be as he is:* As if he should say, do not be discouraged; I your Lord and Master suffered, and must suffer more, I must suffer death; therefore be not discouraged, *for the disciple is not above his Lord.*

And then Fifthly: Another argument is in my Text, Be not afraid, because the power of your enemies is limited; all your enemies can do, shall only reach the body, but never hurt your souls, *Fear not him that can kill the body, but not kill the soul:* so telling them whom they should, and whom they should not fear: *But fear him who is able to cast both soul and body into hell.*

Thus I have brought you to the words, I shall now give you the sense.

But rather fear him.] This word *Μᾶλλον*, rather, it is not to be taken in a comparative sense, you may fear men, but you must fear God more: but is an adverbative particle, you are not to fear men at all, but God alone.

Μᾶλλον non est comparativum, quasi tyrannos quidem debemus timere, sed Deum magis: sed adverbium, quod non tyrannos, sed Deum solum timere oporteat.

But rather fear him that can kill both body and soul.] Kill in this place is not taken for the annihilation or destroying of the body, but for a continual tormenting of body and soul under the wrath of God to all eternity. And so it is expounded by Luke 12. 5. *Who is able to cast both body and soul into hell*, that is, to destroy both soul and body. 'Twere well for the damned, if the body and soul in that sense should be destroyed, so as to be annihilated: and the reason why both body and soul are mentioned, is, because the body hath been partner with the soul in sin, and therefore shall be sharer with it in punishment.

Fear him that can destroy both soul and body into hell.] ἀπολέσαι ἐν γένει. Hell in Scripture admits of a fourfold signification.

1. It is taken for the Grave, Psal. 16. 10. *Thou wilt not leave my soul in hell, nor suffer thy holy One to see corruption*; that is, Christ should not lie and rot in the grave, but he should rise again. And so the Apostle Peter makes mention of this Prophecy, that he should not see corruption; nor be left in the grave. Acts 2. 31, 32. this he spake of his Resurrection from the dead. Again,

2. Hell in Scripture is taken for the belly of the Whale, into which *Jonah* was cast: So the Phrase is, *Jonah* 2. 2. *Out of the belly of Hell I cryed unto the Lord, and he heard me.* Out of the belly of Hell: *Jonah* was never in hell; but the belly of the Whale was called hell, because a dark place as hell is; but you must not take it in this sense neither. But,

3. Hell in Scripture is taken for the Devil himself,

self, or his malignant spirits. So *Jam. 3. 6.* *The tongue of man is set on fire by hell*: not hell as the place, but the Devil in hell: the Devil in hell doth kindle the fire of an enraged and passionate spirit. The tongue is set on fire by the devil of hell.

4. Hell is taken in Scripture for the place of the damned, where God doth torture and torment to all eternity the souls and bodies of all reprobate men in the world: in this sense it is frequent in Scripture, as *Mat. 5. 29. Luke 12. 5. Luke 16. 23.* and in this place it is thus taken, *Fear him that can cast both body and soul into hell*; that is, into that place of torment which the Lord to eternity reserves for the punishment and torment of all ungodly men and women. Thus I have opened the Phrase, *into hell.*

The word *גֵּהֶנְמ*, that is here rendred *Hell*, is from the Hebrew word *Gehinnom*, which signifies the valley of *Hinnon*; 'twas a valley near *Jerusalem* which was possess'd by *Hinnom* or his son, *Josh. 15. 8. Neh. 11. 30.* *Lyranus on Levit. 18. ex Rabbinis.* Hell is called in Scripture after the name of this place in allusion to it, because in this valley the idolatrous Jews set up an Idol called *Molech*, which was made of Brass, in the form of a man, hollow within, wherein the Jews kindled a fire: Then the Children were put within the hands of the Idol and so burnt. The Jews thought that the father which delivered one of his Children to this Idol, should have a blessing and a comfort of all his other Children: Now from hence the Greek word *גֵּהֶנְמ* comes, and carries an allusion to this place, that as there was continual fire in that Idol, and

*Ex quo factum est ut
μ. ἡ ἀποεικὼς, locus
supplicii impiorum
post mortem ignomi-
nia, cruciatus, eju-
latus, horroris causa
vocatur Gehenna.*

continual shrieking and crying of children, insomuch that they did ring bells, and sound all-kind of Instruments of Musick; that the cries of the children might not be heard: So shall it be in those fiery torments of hell. The story is at large, 2 Chron. 33. 6. 2 Kings 16. 3. 2 Chron. 28. 3. Jer. 7. 31. Jer. 32. 35. Lev. 18. 21. Good King Josiah destroyed this place, 2 Kings 23. 10. And thus having laid open the words, nothing lies in my way but to give you the Observations the Text will bear; And there are two Observations which I shall draw from these words.

First, from the Context, *but rather fear him.* Observe hence,

Doctr. 1. *That the fear of God doth fence the heart against the fear of man: the more you fear God, the less you will fear men, Isa. 8. 13. Fear not their fear but sanctifie the Lord in your hearts; and let him be your fear, and let him be your dread.* But this point I pass, because I only intend in the handling of this subject, to set before you the Torments of the damned in hell, which haply may awaken some drowsie consciences, and I am sure may much heighten the joy of Believers, that are delivered from these hellish Torments. The Observation therefore that will ingros the sum and substance of this Text is this,

Doctr. 2. *That the Consideration of this, that God hath an absolute power over men, and women, to cast their Bodies and Souls into hell, should work an awful fear of God in the hearts of his own people.* This

is

is the point, and a point that carries a great deal of dread and terrour with it. Before therefore I shall come distinctly to handle the Doctrine; I must necessarily lay down Reasons, why I preach upon this terrible Subject: and then answer some objections that may be raised against the preaching of so dreadful a Doctrine as this is.

Fateor hanc esse terribilem doctrinam propter tormentorum atrocitatem, &c.

First, The reasons why I handle this, they are four.

First, I handle it now, because I have so largely handled the glory of the Elect in Heaven, for the comfort of the godly: now I shall speak of the Torments of Hell for the punishment of the wicked, that so if the glory of the Elect have not allured your affections, the hearing of the Torment of the damned in hell might startle your consciences, and awake you out of your security.

Secondly, I handle it, lest any of you should grow secure and presumptuous, in nourishing ungrounded hopes of glory, expecting to be in glory with Jesus Christ upon the former Sermons; lest you should thus vainly hope, I deemed it meet to conjoyn this subject with it, that so you might be equally poised from presumption on the one hand, and despair on the other.

Thirdly, Because it is a Doctrine so little preached, and so little writ of in these days; I know but only one Book in English writ upon this Subject, by Mr. Bolton; and very few in Latine: and therefore being so useful a subject, useful for the wicked, and useful for the godly; and yet so little handled,
and

and now a days much cryed down, and cryed against; this reason also put me upon this Doctrine.

Fourthly, I handle this Doctrine, because I am perswaded, did many men know distinctly the torments of hell; they would never walk in a way of sin, that leads to hell so as they do. I do perswade my self, were this Doctrine of hell well studied, and better known by the people, they would take more care to avoid hell, and gain glory, than they do: Did men but know that they who live and die unrepenting, lie burning in their lusts, shall one day burn in fire: did they but know that they that can swallow bowls of wine, and drink to excess, they shall one day drink draughts of brimstone in hell: did men but know that they that grind their teeth through hatred and indignation against the godly here, shall one day gnash their teeth in hell hereafter: did men but know, that they that oppress the people of God by persecution, and hale them into prison now, shall one day be drag'd into an everlasting prison, and hal'd by Devils into hell: that those who could not endure the company of Saints on earth, should be with Devils and damned Spirits in hell: did men but know this Doctrine well, they would not be so profane, and sinfully wicked as they are now a days; but the want of the study of this point doth open a gap to a world of profaneness: and therefore for these reasons I resolved to treat a little upon this subject.

Now, There are two Objections, why men should not preach upon such a subject as this is.

Object. 1. Some will say, This is legal preaching.
To

To cast flashes of hell fire about the Congregation ; this is not to preach the Gospel, but the Law : to take off this therefore, I shall speak four things by way of Answer.

Ans. 1. Surely, Jesus Christ was no legal preacher, yet he preacht this Doctrine, for these are Christs own words ; and therefore preaching of Hell and the Torments thereof, cannot justly be called legal preaching, because Jesus Christ, the Minister of the new Covenant, he was the person that most of all preacht of hell. And it is observable, that neither the Apostles, nor all the Evangelists, preacht so much of hell as Jesus Christ did : Jesus Christ himself hath seven particular Texts of hell, and the torments of the damned ; which the Apostles never had : and therefore I say, this is no legal preaching, seeing it is the Doctrine of Jesus Christ himself.

2. It is the great policy of the Devil to nuzzle men in security in their sins ; to have all soul-searching preaching, and sin-reproving preaching, all conscience-awakening, duty-pressing preaching ; to have all such Doctrines as these called legal preaching ; It is the great policy of the Devil, to put so bad a name upon so good a work.

3. If preaching of Terrour be legal preaching, then the Law was more preacht in the New Testament than ever it was under the Old. I make it appear thus : There are more terrible and dreadful Doctrines scattered up and down in the New Testament, then in the Old. It's a note of *Chrysostom*, that in all the Old Testament, the word *damnation* was never used, but is used thirteen times in the New.

New. And it is observable further, that in the Old Testament, though the word *Hell* is often used, yet it is most commonly used for the grave, and not for the place of the damned; but in the New Testament, unless in two places, hell is altogether taken for the place of the damned, *Joh. 2. 27. 31.* Therefore it's clear to every eye, that the Gospel is more backt with terror, and with the Doctrines of Hell and Damnation, than ever the Law was: The preaching of the Law hath only *Anathema*, but the Gospel hath *Maranatha* also. Therefore all they that are of that seducing Antinomian error, that cries down pressing duty, as preaching the Law, they much deceive themselves; for Christ himself and the Apostles and Evangelists, they all preacht more Terror, than any of the Prophets ever did.

4. Whereas it is said, that preaching of terror is legal preaching; I say this, that Sermons of terror have done more good upon unconverted souls, than Sermons of comfort ever have done; Sermons of Hell may keep many out of Hell. I have read often of Mr. *Throgmorton*, that he was converted by a Sermon of Terror upon that Text: *How shall you escape the damnation to come?* I have read of another famous Divine, that tells us he was converted by that Text, *Christ preaching to the Spirits in prison*: I have read of Mr. *Greenham*, a famous Minister, that hearing a Sermon of the last Judgment, and the Torments of the damned, that proved his conversion, and first call. I have read of divers other ancient Authors; *Hierom* tells of himself, whether I eat or drink, saith he, I hear a voice sounding in my ears, Arise, Arise, you dead, and come

come to Judgment; and this very sound converted him; and so many more. Beloved, Doctrines of Terrour God hath more sanctified for the conversion of souls, than any other Doctrine in the world: And therefore it is observable of *John Baptist*, the fore-runner of Christ, and that made way for Christ, that the first Sermon that he preach't, was a Sermon of terrour and wrath to come: *Ye generation of vipers, who hath forewarned you to flye from the wrath to come?* And so this was the second Sermon that ever Christ preach't; and here he preach'es a terrible Sermon of Hell. *Ne fugiamus Sermones de Gehenna* (saith Gregory in his Morals) *ut gehennam fugiamus.*

But it may be some men will object and say, indeed preaching of Hell, it is lawful; but preaching of Christs love, and preaching of free grace, they are more winning subjects, and they are Doctrines more to build upon; and Doctrines more to refresh and chear the hearts of the people of God; these Doctrines do more gain upon men, than such terrible Doctrines do: To which objection likewise, I intreat you take these five things by way of Answer.

First, It's true indeed, were all our hearers converted, Doctrines of grace, and Doctrines of love and comfort might be most for edification; but seeing we have to deal with a mixt people, our Doctrines must be mixt also, else we shall never profit.

Secondly, It's true indeed, were all mens Natures alike, that all were of a soft and tender disposition, and all men were troubled in mind, and under

der a sense of Gods wrath, then we should preach only love, and only grace, to bear up their hearts ; for *ingenium potius ducitur quam trahitur*. But when the Scripture tells us, the tempers of men are different, some men of a soft disposition, others of a knotty and rough spirit, some will be won with mercy, others not without judgment. The Scripture telling us, the tempers of men are various, our doctrines must be different also ; sometimes of mercy, sometimes of judgment ; that as Sermons of love will win upon soft hearts, so doctrines of terror must be for knotty spirits. *Jude 22. 23. On some have compassion, making a difference : And others save with fear, pulling them out of the fire ; Hating the garments spotted with the flesh :* Some, saith the Apostle, *you must shew compassion to*, and preach love, and kindness too ; but *others you must save with fear*, that is, shew them hell fire, and terrifie them with the fear of Gods wrath. Some men are more yielding, and more tender, these must be dealt with in meekness. Others, that are more stout-hearted sinners, they must be saved with fear, pulling them out of the fire of hell. That's my second answer, some mens natures are rather led than drawn, yet others are so stout and knotty, that nothing but flashes of hell fire will make their consciences startle.

Thirdly, To those that plead so much for doctrines of free grace, and strains of comfort, and must not have such points of terror preached unto them, I answer, Mans nature is more apt to abuse doctrines of free grace (though these must be preacht in their season) than they are to abuse these doctrines

doctrines of terror and of wrath to come. This *Jude* tells us, *Jude 3. They turn the grace of God into wantonness.* And the Apostle *Paul* raiseth the objection; *Shall we sin, because grace abounds? God forbid.* Implying, that some men did make it their practice, that because grace did abound, they would abound in sin.

Fourthly, How can a Minister discharge his conscience to God, that he hath preacht to his people the whole Counsel of God, if in the course of his Ministry he shall run only upon strains of free grace, and Christs love, and doctrine of Comfort? What are doctrines of terror, are not they the will of God, to be preacht as well as comfort?

Fifthly, Those men that have cryed so much to have preaching upon strains of love, and of free grace, I am sure, as some manage the matter, they have hardened more souls, than ever they have converted by those Sermons. For my part, Beloved, I know not one man that hath been converted by these new Teachers, that pretend more light than their Brethren, and pretend to hold forth Christ more clearly than their Brethren. I do not see holiness shining in their lives above others. Whereas I am sure, those that did preach mixt doctrines, sometimes fear, and sometimes love, sometimes strains of wrath, sometimes of grace, these did most work upon the consciences of their Hearers. I have read of Master *Hildersham*, a Minister at *Ashby-de-la-zouch* a most terrible Preacher, and it is said, God gave more success to his Ministry for the Conversion of souls, than to all the Ministers about the Country besides; And when *Paul* preacht a Sermon

mon of Judgment to come, it made Felix his heart tremble ; It made the great mans heart tremble to hear of Judgment. And we find in Scripture, that as God had his Barnabasses, sons of Consolation ; So he had his Boanerges, sons of Thunder, to make the stout hearts of people to tremble : And thus, lest any seduced heart should be carried away, to think all this legal, I deemed it meet to make this Apology in entring upon this subject. Remember the doctrine, *That the Consideration of this, that God hath an absolute power over the Souls and Bodies of men and women, to cast both into hell, should work in Gods own Children an awful fear of God.* In the handling of this dismal subject, I have fifteen *Queries* to go over ; As first I shall enquire, whether there shall be a Hell or no ? Secondly, Why there must be a Hell, to receive the bodies and souls of wicked men ? Thirdly, What this Hell is ? Fourthly, Whether there be degrees of torments in Hell ? &c.

First, Whether there be a Hell or no ? And to answer this, I shall make it appear from the confession of Heathen, that had only the glimmerings of Nature, and never saw the Bible ; And Secondly from the Testimony of Scripture.

First, From the confession of Heathen, though they could not tell distinctly ; (as never being acquainted with the Word) yet by the glimmering light of Nature they had some fancies and apprehensions of this place of the damned. *Virgil* tells us,

Facilis descensus Averni, &c. Æneid. lib. 6.

Therefore they had one called *Pluto*, that was the

the chief person in hell, which chiefly did torment them that were most wicked. And they had their *Charons* boats, a fancy, that there was a man with a boat that ferried over wicked persons in hell. And they had their *Ætna*, their burning Mountains, which they fancied to be hell. And they fancied hell to be a continual rowling of stones upon dead bodies, with many other fan-

*Saxum ingens voluunt
allit. Virg. Æn. 1. 6.
—Inq; tuo sedisti Si-
syphæ saxo. Ovid. Me-
tam. lib. 10.*

cies: And so *Plato* had many footsteps of hell; that, saith he, if a man had no punishment after he is dead, he shall have somewhat of guiltiness in him, to torture, and torment him. All these were merely apprehensions of hell. But these I pass.

Secondly, As you have a Testimony from Hea-then, so you have this truth clearly from Scripture also; To name two or three Texts, *Deut. 32. I kindle a fire in mine anger, and it shall burn to the lowest hell.* So *Psal. 9. 18. The wicked shall be turned into hell, and all the people that forget God.* So *Psal. 11. 6. Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest.* So *Mat. 23. 33. Ye serpents, and generation of vipers, how can you escape the damnation of hell?* So *2 Pet. 2. 3, 4. He cast them down to hell. They are locked up in chains of darkness to be reserved unto judgment:* So *Jude 6. They are reserved in everlasting chains of darkness to the judgment of the great day:* all which do plainly prove, that there is a hell. But now,

Secondly, Why there must be a Hell? It appears by these demonstrations.

First, Because of the filthy nature of sin. Sin is
Q against

against an infinite God, and the offence being infinite, the punishment must be infinite also. But the punishment cannot be infinite upon earth, because you stay here but a while, and your bodies rot in the grave; therefore of necessity there must be a hell that must keep the bodies and souls of the wicked, that so they may receive proportionable punishment to the sins they committed here upon earth.

Secondly, Because else the Justice of God could never be satisfied for the sins of wicked men here done upon earth: and the reason is, first, Because Christ would not satisfy and suffer Gods wrath for wicked men, therefore they must bear it themselves.

Secondly, Upon earth they cannot satisfy Gods wrath, why? because sin being an infinite offence, their punishment here can be but finite, lasting for a time; therefore all their sufferings here, cannot satisfy Gods wrath, which is due to them for their sins; therefore of necessity there must be a hell to keep men to all eternity, that by their everlasting torments Gods justice might be satisfied, which otherwise it could not be, *2 Thess. 1: 5.*

Thirdly, It appears there must be an Hell, by those horrors and terrors of conscience that are in wicked men when they are dying. Many a man in his health he will rush at hell, he will scorn the fire, and scoff at the flames. Many a man when he is in health, he never thinks of hell, but he can drink one day, swear another day, play the Adulter

never the third day, and sin every day, and the thoughts of hell never trouble him: but now bring this man to his sick bed, and what horrors and fears seize upon his soul? Should I appeal from a healthful drunkard, to himself when dying, (as one said he would appeal from King *Philip* drunk, to King *Philip* sober, who thereupon did repeal his Act, and did the man justice) Thou who by thy sinning hast spent thy strength, and estate in drink, and dost not think of hell when thou art drunk; I would appeal to thee, a dying man, and tell thee, what wouldst thou say then? what wouldst thou then give for a Christ? What wouldst thou then give for a pardon, that thou mightest not be damned? The very horrors and wounds of conscience at thy dying day doth demonstrate that there is a time of torments to be endured by thee; else how should conscience be so terrible a vexation to the souls of men at a day, were there not such a thing as hell provided for them? What made the Roman Emperors to be afraid of death, and when it thundered to run under their beds for fear of death? only this, that the very workings of conscience shewed them, something was to come after this life. The very terrors of conscience declare, there is a hell, a place of torment provided for wicked men. And thus having finish'd these Queries, the use I shall make, shall be for Condemnation and Astonishment.

First, It shall be for Condemnation, a Condemnation to all them that hold there is no such thing as hell: The *Phonitians*, they hold, there is no hell; but that which we call hell, is the annihilation of

the body, that man is brought to nothing, and no other. There are fifteen sorts of Hereticks an Author writes of, that denies a hell; and amongst the rest, one called *Empele* was held by *Barba* the wife

*Esse aliquos manes in
subterranea regna, ubi
pueri credunt.*

of *Sigismundus* the Emperor, who gave her followers money to hold this opinion, that she might have their consciences scared up in sensuality, and lustful pleasure. This truth condemns all them that have their consciences scared, so as to deny there is an Hell.

Secondly, This is for astonishment: To whom? why, to all you that so adde sin to sin, and drunkenness to thirst, and one provocation to another, as if there were neither a Heaven for the godly, nor a Hell for you: you that like *Sardanapalus* say,

Edo, bibo, ludo, post mortem nulla voluptas.

Eat, drink, and be merry, for after death there is no pleasure, and so consequently no pain; and therefore while men live, they should live as pleasurable and joyous, as possible might be, *Isa. 28. 16.* O beloved, tremble, if all these places alledged prove such a place to be, how should this astonish thy soul, that all the actions of thy life have been but running a race to these chambers of death? all the actions of thy life have been but a laying up of treasure in this place of torment: how should this astonish you, whose course only leads you to this doleful dungeon of Hell? But,

Thirdly, Though this be a doctrine terrible and dreadful, yet you may suck forth consolation hence, who are the Elect people of God. It's true indeed, there is a hell, and wicked men shall unavoidably come

come to hell. As *John* says, *You serpents and generation of vipers, how shall you escape the damnation of hell?* but all you that are the Elect of God, you are not only forewarned, but you are forearmed also, you need not fear this place of Hell: for first, you need not fear the devil, that is, the Tormentor in Hell, because *God shall bruise Satan under your feet shortly*: though he now goes about like a roaring Lion, seeking his prey, whom he may devour, yet then he shall be in chains, and go abroad no more. And secondly, you need not fear those torments in Hell, the damned undergo. Though there be a worm that shall never die, a fire that shall never go out, though there be weeping, and wailing, and gnashing of teeth, though they lie under the wrath of an incensed God, yet lift up your heads with joy, ye Elect of God, for Jesus Christ is your redemption and your life; *He hath destroyed him which had the power of death, the devil, Heb. 2.* Hereupon, *2 Thess. 1. ult.* you are by Jesus Christ delivered from wrath to come. Here then is matter of joy for you, though there be a Hell, and the wicked tormented night and day, yet by Jesus Christ you are delivered from this wrath to come.



SERMON II.

MATH. 10. 28.

*But rather fear him which is able to destroy
both body and soul in Hell.*

IN my entrance upon these words, I gave you both the scope and sense: The main Observation I drew from them was this.

Observ. *That the Consideration of this, that God hath an absolute power over men and women to cast their souls and bodies into hell, should work in the hearts of his own people an awful fear of him.* In the prosecution of which I have already finished two Queries; I now proceed to a third.

Query 3. Thirdly, What is this Hell, wherein the bodies and souls of wicked men shall be tormented? But before I give you the description, it is meet I should lay before you the several terms and expressions in Scripture that set out Hell, this place of the damned. And among the rest, there are sixteen

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teen or seventeen remarkable expressions: which when you know, will the more clearly shew you what Hell is.

First, Hell, in which the bodies and souls of wicked men are tormented, is sometimes expressed in Scripture, by this term, *unquenchable fire*, Luke 3. 17. *He will burn up the chaff with unquenchable fire.* It is unquenchable in an active and passive sense; that is, it shall neither be quenched it self, nor shall the bodies be extinguished that are in it.

Secondly, *A furnace of fire*: so Mat. 13. 42. *Then they were cast into a furnace of fire*, meaning into Hell: And it is so called in allusion to the fiery furnace of Nebuchadnezzar, Dan. 3. 21, 22. that fiery furnace was a type of Hell; and therefore Christ in the New Testament makes use of the expression in the Old, and calls Hell a furnace of fire; the resemblance holds thus, that as that fire could not burn the three Children, so the fire of Hell shall not burn one godly man. Secondly, As that fire was so far from prevailing over those godly persons, that it burnt them that threw them in; so Hell fire shall be so far from prevailing over the godly, that those wicked men that with the godly in Hell, they shall be thrown in themselves.

Thirdly, It is called *a lake of fire*, Rev. 19. 20. *They shall be cast into a lake of fire and brimstone.* And it's so called for this reason, to note the abundance of torments that are in Hell, that as in Rivers and Lakes the water is plentiful; so there shall be plentiful torments for them that shall be cast into this direful place, Hell. *Dicitur stagnum, quia ut lapis mari, ita anime illuc immerguntur.* Anselm.

Fourthly, *Eternal fire*: so in *Jude's Epistle*, *They suffered the vengeance of eternal fire*, meaning the torments of Hell.

Fifthly, *Utter darkness*. So *Mat. 22. 13.* It is Christ's speech to the man that had not on the wedding garment, *Bind him hand and foot, and cast him into utter darkness*, that is, into Hell. And it is so called, because they are deprived of the light of God's countenance, which is light indeed, and the want of that makes Hell to be darkness.

Sixthly, Hell in Scripture is called *the blackness of darkness*; *Jude. 13.* *They are reserved to the blackness of darkness for ever.* And it is so called, because darkness is terrible, and men are more apt to fear in the dark than light: Hell is therefore let forth in so terrible an expression, to make the hearts of men to tremble; not only darkness, but the blackness of darkness.

Seventhly, *Chains of darkness*. *2 Pet. 2. 4.* *They are reserved in chains of darkness to the judgment of the great day.* And it is so called for this reason, *Chains*, to shew that a man shall be as unable to get out of Hell, if once he be there, as a man fettered with chains, living in darkness, shall be unable either to free and unbind himself, or find the way out of that dark place.

Eighthly, *Damnation*: so *Mat. 23. 33.* *How shall you escape the damnation of hell?*

Ninthly, It is called *a place of torment*: so *Luke 16. 28.* *Send (saith Dives in Hell) to my brethren upon earth, that they may not come to this place of torment.* A terrible and dreadful expression. This tormenting place, *Rev. 14. 10.*

Tenth.

Tenthly, Hell in Scripture is called *wrath to come*. 1 *Thess.* 1. 10. *He hath delivered us from wrath to come*; that is, from Hell. And the reason why Hell is called *wrath to come*, is to shew, that it is the wrath of God that makes hell to be hell. If it were possible for a man to have the favour of God in hell, hell would be a heaven to him, but the want of the favour of God makes hell to be hell.

11. Hell is called a prison. So 1 *Pet.* 3. 19. *Christ went and preacht to the Spirits in prison*, that is, in Hell. But you will say, if this be Hell, then you will maintain Christ went into hell, and so hold with the Papists. To take off this therefore, mark the words, and the true sense is this; *By which Christ went and preacht to the Spirits in prison*; by which, that is, Jesus Christ by his Spirit did preach in the Ministry of *Noah*, for one hundred and twenty years to the old world, to those men that, when this Epistle was writ, were in Hell, but when they were preacht to, were living upon earth: so that this place no way holds out that opinion of Christs descent into Hell: That's another expression of Hell, and you may guess what a comfortable place a prison is.

12. Tophet, *Isa.* 30. ult. *Tophet is prepared of old, for the King it is prepared, the pile thereof is fire, and much wood. The breath of the Lord, like a river of brimstone shall kindle it.* By Tophet is meant Hell, and it is so called, because as in Tophet the idolatrous *Jews* cast their children in the fire to the Idol *Molech*, where nothing but shriekings and howlings were heard night and day, the Holy
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Ghost in allusion to that, expressed Hell by this name, and calls it *Tophet*, and tells you who it was prepared for, for Kings; to note, saith Master *Greenham*, that the greatness of Kings, if they are wicked, cannot keep them from Hell: as in the Mountain called *Tophet* near *Jerusalem*, there was continually fire; so there should be continual burnings and torments in Hell.

13. Hell is called a *bottomless pit*, *Rev. 9. 1.* out of which you shall never come; if it were a pit with bottom, you might be in hopes to escape; but this pit is bottomless, into which if you are once cast, you shall never escape.

14. The *second death*: *He that overcometh shall not be hurt of the second death, Rev. 2. 11.*

15. *Destruction.* *Mat. 7. 14. Wide is the gate, and broad is the way, that leadeth to destruction, that is, to Hell.*

16. It is called *everlasting punishment*, *Mat. 25. 46. They shall go away into everlasting punishment.*

Lastly, Hell is called *Corruption.* *Gal. 6. 8. They that walk after the flesh, of the flesh shall reap corruption; meaning Hell; for so it is plain, vers. 9. they that walk after the Spirit, shall of the Spirit reap life, which is glory: And thus, Beloved, you have in seventeen expressions Hell represented in Scripture; the which I rather mention, that so, when you read these expressions scattered up and down the Scripture, you may know what place they mean, to wit, that place of torment to which Reprobates shall be condemned for ever. Thus having laid down these, I shall give you the general description of Hell, which is this.*

Hell

Hell is a place of torment, ordained by God for Devils and reprobate sinners, wherein by his Justice he confines them to everlasting punishment; tormenting them both in Body and Soul, being deprived of Gods favour, objects of his wrath, under which they must lie to all eternity. This is Hell, and this the Scripture will warrant.

Query 4. And thus having shewn you that there is a Hell, and why, and what this Hell is. The fourth Query will be, whether are there degrees of torments in Hell, or no? And the answer to this must be Affirmative; the Scripture doth hold forth, that as there are degrees of glory in Heaven for the godly, so there shall be degrees of torment in Hell for the damned, and wicked men. The *Jovinianists* and the *Stoicks* held that all sins were alike, and all punishments were alike. 'Tis true indeed, they are the same, 1. *Ratione durationis*, in respect of duration; the torments of all shall be eternal. 2. *Ratione privationis*, in respect of the good they are deprived of, they are all deprived of God and Christ, and Heaven, one as much as another. 3. *Ratione expectationis*, in respect of expectation; none have more hope of escaping than another; yet this is certain, that one shall endure more pain and torment than another. And this I shall make good by Scripture and Reason. Some shall have greater torments, some less, yet all enough to make them miserable. To satisfy you with Scripture, Read, *Mat. 10. 15. Whosoever shall not receive you, nor hear your words, when ye depart from that house and city shake off the dust of your feet: for I say unto you, it shall be tolerable for the land of Sodom and Gomorrah,*

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rab, at the day of judgment, then for that city. Now mark, the Scripture tells us that *Sodom and Gomorrah* suffered the vengeance of eternal fire; though they are in Hell, yet it shall be more tolerable for them, than for men that live in the days of the Gospel unrepenting, and in a profane life. So *Mat.*

11. 22. I say unto you, it shall be more tolerable for Tyre and Sidon at the day of judgment than for you. Christ speaks to *Corazin*, a City that enjoyed the Gospel, and had the miracles of Christ wrought in it, yet they were not a repenting, and amended people under all this; Therefore, saith Christ, it shall be more tolerable for *Tyre and Sidon*, (two Heathenish places) at the day of Judgment, than for you. So *Luke 12. 47, 48. He that knows his masters will, and doth it not, he shall be beaten with many stripes; but he that knows it not, shall be beaten with few.* So *Mat. 23. 14, 15. They* (saith Christ) *that under pretence make long prayers, they shall receive greater condemnation.* Implying, that though all shall receive damnation, that have lived wickedly, and died unrepentingly, yet Hypocrites shall receive greater damnation than others shall.

Now if you ask me the reasons, why there are degrees of torments in hell, some more, and some less, though all enough? I answer,

First, Because some men commit greater sins upon earth, than others do. Now it is just with God to render to every man as they have done, that they who have committed more vile transgressions, they should be more tormented in damnation. Christ tells us, *Joh. 19. 11. No man could have power to take my life from me, if it were not given him of my Father;*

Father; therefore he that delivered me up to you, he hath the greater sin. Doubtless, the Justice of God so strikes at sin, that they that have most sins, shall have greatest torments. *Job. 15. 22. If I had not come and spoken to them, they had not had sin; but now they have no cloak for their sins.* Some mens sins are little as motes, others great as beams, *Mat. 7. 4.* Some sins small as Gnats, others great as Camels, *Mat. 23. 24.*

2. Because there are degrees of glory in heaven: As those that are most eminent in grace, shall have the greatest degrees of glory in Heaven; So those that are most vile in sin shall have most torments and punishments in Hell. Yet, as I told you before, though there are degrees of glory in Heaven, yet all shall have enough. As *Perkins* illustrates it by Put two vessels into the Sea, one greater, and one lesser, both will be full, though the small vessel will not hold so much as the great one will do. So the glorified Saints in Heaven, some shall be capable of greater, some of less glory, yet all full: So it shall be with the damned. Some that have been vile sinners, shall be more eminent in torments; some shall have less; yet all shall have enough, so much as creatures are able to bear. I might produce the testimonies of the Fathers; *tanto gravior singulis poena, quanto gravius quisque peccavit.* *Aug. de pecc. merit. cap. 12. 2 Cor. 5. 10.*

For Application of this then: Oh tremble all you that rush into the vilest sins and transgressions, that give your selves over to lasciviousness to work uncleannels with greediness, you shall endure the greatest torments in Hell. *How much he hath glorified*

rified her self, and lived deliciously, so much torment and sorrow give unto her : Though the least measure of the torments of the damned are enough to make them miserable, yet wo to thee that treasurest up the greatest measure of Gods wrath.

But to pass that, I come to a fifth Query.

Query 5. It is good to hear a Sermon of Hell, that you may never feel Hell, and that you may avoid the sin that leads thither. Therefore, I beseech you mark, 5. Seeing there are degrees of torments for the damned in Hell, How might we know, who are the men, the Scripture holds forth that shall have the greatest torments in Hell? This is a very dreadful point, yet the Scripture speaks fully of it. And truly I must tell you, my very flesh doth tremble in speaking of this doctrine to you, and I wish to God your hearts and mine might tremble in hearing of it, that so we might not be of the black bed-roll of this damned Crew, that shall be plunged into the lowest Hell. All that I shall say about it, I shall comprise under seven particulars. There are seven sorts of men, the Scripture holds forth, if they live and die unrepenting of these seven sins, they shall have a greater portion in the torments of Hell, than other damned persons shall. Who are they?

1. Those men that will neither live in a holy course of life themselves, nor suffer others, what in them lies, to live holily. Whoever they are, they shall receive greater damnation than other men, *Mat. 23. 14, 15. Wo unto you, saith Christ, for you will neither go to heaven your selves, nor suffer others to go thither, but what in you lies, you hinder them :*

them: *Verily, saith Christ, you shall receive great condemnation.* And therefore, Beloved, let this word startle you. All you that are Parents of Children, and haply will not be holy your selves, nor can you endure your Children should be so. All you that are Masters of Families, that will not be holy your selves, and cannot endure your servants to look after godliness. All you that are Husbands, and will not be holy your selves, nor can endure your Wives should profess godliness. Look to it, if you live and die in this estate, you shall receive greater condemnation. I wish to God this word might startle them that do what they can to be as blocks, and bars in mens way to keep them from heaven. You read, *Rom. 16. 10, 11.* there is mention made of two Heathens, *Aristobulus*, and *Narcissus*; and *Paul* saith of them, they had godly men in their household. *Salute the household of Narcissus*; I told you (in my exposition of that place) that the Heathen were so ingenious, and were not so vilely wicked; but though they were not godly themselves, though they were Heathens themselves, yet they would let godly persons to be in their house. But now such is the great height of wickedness men are grown to in our age, they are neither holy themselves, but they are worse than *Aristobulus* was, that was a Heathen, they cannot endure a godly person to be under their roof. I beseech you lay this to heart, for verily if you do not repent, you shall receive greater damnation than other men shall.

2. Those that live long under the enjoyment of glorious Ordinances, without any betterness or amend-

amendment of life; whoever they are, they shall have a deeper portion of hell fire than other men, *Mat. 10. 22, 23. It shall be more tolerable for Tyre and Sidon at the day of judgment, then for you; And thou Capernaum that art exalted to heaven, shalt be cast down to hell.* This Capernaum and Corazin, two Cities of which Christ speaks, they were the Cities where Jesus Christ and his Disciples preacht in person; where they did many great and wonderful Miracles; So it is plain, *vers. 20. He began to upbraid the Cities wherein most of his mighty works were done, and they repented not:* Here Christ did mighty miracles; nay, the very first time Christ spoke publickly in the world, was in Capernaum. Christ and his Apostles preacht here, mighty miracles were done here; yet this people did not repent: now what saith Christ to them? *It shall be more tolerable for Tyre and Sidon at the day of judgment, then for you:* you shall have a greater portion in the torments of hell, than those poor Heathen that lived in Tyre and Sidon had; so *Luke 10. 12, 13, 14, 15.* Now let me inculcate, Though Heathens shall be damned for not believing in Jesus Christ; yet you shall go to hell with a vengeance, that hear of Christ, yet do not believe: the *Indians* shall be plagued in hell for not receiving Christ; But *England* shall be plagued ten thousand times more than they: *Sodom* shall be better than *London*, and Heathens less punished than Christians, that lie under the Gospel unreformed: You that lie under the enjoyment of Ordinances, I would say to you, it were better for you, you had been in *Sodom*, when fire from heaven came and burnt them to ashes, than

then to be in *England*, if you do not profit by the Gospel. In *Sodom*, though they were burnt with fire, yet haply some saved their souls; but if thou liest under the enjoyment of glorious Ordinances, and dost not profit thereby, thy soul shall not be saved. It were well for you, Beloved, that live under Ordinances, that you had never been born, that you had never come within *London* walls, that you had never heard so many powerful Sermons, as you have heard with your ears, if all this do not turn you to amendment of your lives; for all the profession you make will be but the aggravation of your Damnation. And here let me speak a little, you that profess without practice; you that hear the word but do not do it; you that write Sermons in your books, and have not one tittle writ in your hearts; let me speak but this dismal word, that the very pens you now write with, they shall be as spears to wound you, the very paper you now write upon, it shall be but fuel to burn you; the very ink you now write with, shall but contribute to the blackness of hells darkness to you; and every line you now write, shall be a line of indictment against your own souls at the last day. Therefore I intreat you lay this to heart, if you live under the enjoyment of Ordinances, yet ignorant still, and profane and loose still, the Lord have mercy upon you, this is your doom, you shall receive greater damnation than other men. Famous is that place to back this, *Rom. 2. 9.* where you find this Phrase, *Tribulation, anguish, and wrath shall be to every soul that works evil, but to the Jew first, and then to the Gentile:* that is, to the Jew chiefly, and to the Jew

especially, and then to the *Gentile*. Now, why doth the Scripture say thus? the reason is this, because the *Jews*, they had the Ordinances of God, *Rom. 9. 3, 4.* *I could wish my self accursed from Christ, for my brethren, my kinsmen according to the flesh; who are Israelites, to whom pertains the adoption, and the glory, and the Covenant, and the giving of the Law, and the service of God, and the promises.* The *Jews* they enjoyed glorious Ordinances, they had the service of God, they were Gods people by outward Covenant, and Christ came of their loyns, and therefore if a *Jew* be wicked, and a *Jew* reject Christ, and be ignorant of the knowledge of Christ, *O faith Christ, Tribulation, and anguish shall be to the Jew first.* So I may say, God will say, tribulation, anguish, and wrath shall be to the prophane Hea-then, but to a Professor first, and to a Christian first, to a dweller in *London* first, and above all persons in the world. And therefore I intreat you consider, all you that live under the Gospel, without betterness of life, lay this to heart, for your doom is to receive greater condemnation from your God. Again,

Thirdly, Those men that make the greatest profession of Religion, and have most knowledge, yet have least practice, and do most sin against knowledge, and against conscience, they shall receive greater damnation than other men, *Luke 12. 47, 48.* Christ tells you of two sorts of persons; There were some that knew their Masters will, and did not prepare themselves to do it: *That servant that knew his Lords will, and prepared not himself, nor did according to his will, he should be beaten with many*

many stripes; but he that knew it not, should be beaten with few stripes. Ignorance will not excuse the sin, though indeed (as Divines say) ignorance will lessen your punishment; but not take it away. Ignorance excuseth sin from degrees of Torment, but not wholly from Torment. *They that know not* (saith Christ) *shall have few stripes*, shall have some punishment, but he that knew his Lords will, and prepared not himself, nor did accordingly, though he did know his will, he did not practise his knowledge, but sinned against knowledge, and against conscience, that man shall be beaten with many stripes. Now therefore let this be a dismal word to all you that may be men of long standing in profession; that may have attained to a great measure of knowledge, and yet for all your knowledge, you are but as that Heathen woman said of her self; I see, saith she, things that are the best things of all, yet I follow the very worst: if you do thus, you know what God is, and you know sin to be sin, and Hell to be Hell, you know what an evil thing it is to sin against God, and yet you will venture upon sin knowingly against conscience: O that you had hearts to consider, if the Lord do not bring you timely to repentance, you will receive more stripes than others shall. Ignorant men, that never knew Christ, shall be punished, but you shall receive more stripes than they.

Fourthly, Those that have by the evil of their lives, given example, or been provocation to other men to live wickedly, and to go to Hell as well as themselves. If any of you have been thus; you will be more dreadfully tormented than other men:

for you shall be damned, not only for your own sins, but for other mens also. Read, *Luke 16. 27, 28.* When *Dives* was in hell (the Text saith) he intreated *Abraham*, that a man might come from the dead, to warn the people living what a place hell was. No, saith *Abraham*, *they have Moses and the Prophets, let them hear them.* God will work no Miracles now; let them hearken to the Ministry and preaching of the Gospel; If they hear not them, they shall never be saved. Why, but saith *Dives*, let him go, for *I have five brethren upon earth, let him go to them, lest they come to this place of torment.* Now what is the reason *Dives* did desire his five brethren should not come to Hell? the reason was not, as if *Dives* had had love to their souls, for there is no love of souls in Hell; those that are in Hell, they wish all the world to be there as well as themselves: *Dives*, I say, did not desire his five brethren should not come thither, because he loved their souls, but he desired it upon this ground, because *Dives* while he was alive upon the earth, was an occasion of sin to his brothers by his evil example, in provoking them to sin; and he knew this, that being an example, and provocation to them to much evil, their coming to hell would be aggravation of his torments. This all Interpreters clearly give out to be the sense, that it was self-love, not love to them, that made him say so. Now I intreat you, let this word fall among you, Are there not many among you have given ill examples to others? Your children, have not they learned, while they are young, to stammer out oaths, in hearing you their fathers swear before them? Your chil-

children have not they learned libidinous and wanton discourse, in hearing such come from you? have not your children learned to be unclean, in seeing such unclean ways practised by you? have not they learned to be ungodly in seeing you so? O Beloved, If you live and die unrepenting of the sins of your evil example, if God bring you to hell, your torments shall be greater than other mens. I remember *Austin* makes this prayer in one of his books, *Lord, deliver me from my other mens sins.* And he doth it upon this ground, because, when he comes to Judgment, he must not only answer for his own sins, but the sins of other men; in that by his example he had been occasion of them, he should be punished for their sins, as well as his own.

5. They that live and die unrepentingly in the sin of adultery, they shall be tormented above other men. You that now burn in your lusts, you shall one day burn in hotter flames than other men shall burn. 2 Pet. 2. 9, 10. *The Lord knows how to deliver the godly out of temptation, and to reserve the unjust to the day of Judgment to be punished;* but whom? chiefly them that walk after the flesh in the lusts of uncleanness; the Lord will reserve all unjust men, but chiefly them that walk in the lusts of uncleanness: And therefore, Heb. 13. 4. *Whoremongers and Adulterers God will judge.* God will judge all other, but those more especially. If you are Adulterers, he will judge you, and give you a greater measure of torments than other men. And therefore if any of you, man or woman, have been guilty of this sin, repent betimes, for believe it, if you repent not, you shall be more punished than other

men. But Those that habitually gives themselves to unclean lusts, if they live and die unrepenting of them, their portion in hell shall be deeper than other mens.

6. Those that are Hypocrites, that take upon them the profession of Religion meerly to be a cloak and cover to more gross and abominable sins in their lives and practices, they shall receive greatest damnation. An excellent phrase you have, *Mark 12. 40. Wo unto you, Scribes and Pharisees, Hypocrites, for under pretence you make long prayers,* (making long prayers was not a sin; but it was under a pretence, to an evil end, and therefore it was a sin) *that you might devour widows houses;* there was their sin, they would do acts of violence in their Courts of Judicature, and outward carriage, and lest they should be suspected to be so vile and wicked, they would take upon them a vizard of holiness, and be given much to prayer and profession, that they might not be suspected to be so cruel; and what saith Christ? *they that under pretence make long prayers, they shall receive greater condemnation.*

7. They that continue in a state of impenitency and hardness of heart, against a patient and long-suffering God, that hath exprest abundance of loving kindness towards them, they shall have greater torments than other men. *Rom. 2. 5. Despisest thou the riches of Gods goodness and forbearance, not knowing that the goodness of God should lead thee to repentance? but after thy hardness and heart that cannot repent, thou treasurest up to thy self wrath against the day of wrath.* Every man lies under Gods

Gods mercy, but every man that lies unrepenting under Gods mercy, because he is a long-suffering God, that man treasures up wrath against the day of wrath. And the reason is, because the more the patience of God is abused, the more wrath shall be set forth to punish that abuse of patience : *les a patientia fit furor*, Patience being once wronged and provoked, turns into fury ; and therefore we see no men are so deadly angry, as those men that are meek men. And therefore the Scripture tells us, *Moses* that was a man indued with patience, the meekest man upon earth, yet being provoked by the *Israelites* worshipping the molten Calf, he was so enraged, that in anger he brake the two Tables of stone that he had from Gods own hand. The patience of God being wronged and slighted will so provoke God, that he may justly cause your torments to be multiplied and increased. And thus far I have proceeded in this dismal subject, the Lord make it instrumental in bringing you to heaven, and freeing you from this place of torment, which shall be the portion of all them that fear not God, nor walk in his ways.



SERMON III.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

IN my entrance on these words, the Observation I drew, was this,

Observe: That the Consideration of this, that God hath an absolute sovereignty over creatures, to cast their bodies and souls into hell, should work in the heart of his own people an awful fear of God.

In the prosecution of which subject, I have gone over five Queries, which I only treat of to awaken drowsie sinners, and to increase the joy of glorified Saints in the hearing of these eternal torments which they are freed from. I now pass to the sixth Query.

Query 6. Sixthly, I am to enquire where hell is? And in resolution of this, I answer, there are variety of opinions about it: I shall give you the thoughts of divers, and then lay down what is most agree-

agreeable to the word of truth. All agree in this, that there is such a place. *Omnia entia finita necesse est esse in aliquo ubi.* Some hold this place of the damned to be in the air; this we find to be the opinion of *Gregory Nissen*, and some others after him: and the ground they have to build this upon is from those two places, *Eph.*

Greg. Nissen, lib. de anima & resurr. pag. 193.

2. 2. where it is said, the Devil is *the Prince of the powers of the air*: therefore say they, hell as the place, is in the air: the other Scripture is, *Eph. 6. 12.* Where it is said, *We wrestle against principalities, and powers, against the ruler of the darkness of this world; and against spiritual wickednesses in high places*; that is, in the air; and there the Devils are, and there they fancy hell to be. Now to take off this, that hell is not there; I answer first, to the first Scripture, *Eph. 2. 2.* that the Devil is there called *the Prince of the powers of the air*; not to denote the place where hell is, or the damned are; but it only denotes, that God hath given this permission many times to the Devil, to have power over the air, in raising winds, and storms, and tempests in air: God hath given that power to the Devil, that he can raise a storm: So he did, *Job 1. 19.* the Devil raised an East wind, and smote the four corners of the house in which *Jobs children were feasting.* This Phrase, I say, it only denotes, that God gives the Devil so much power as to raise tempests in the air, or else to go up and down in the air, and therefore is called *the Prince of the air*; having no reference at all to the place where the damned are. And for the other Scripture, *Eph. 6. 12.* *We wrestle not against*

against flesh and blood, but against Principalities, and Powers, and Rulers of darkness; that is, the Devils that rule in the dark minds of ignorant men; we wrastle, saith the Apostle, against spiritual wickednesses in high places: that is, we wrastle against the Devil, who is a Spirit, and a Spirit full of wickedness, that wrattles against us in high places. In the Original 'tis only *to tois iugevliot*, which is not meant of the air, but in the heavenlies. Now when the adjective is put alone, most usually the substantive understood is *thing or things*: so 'tis taken, Heb. 8. 5. *to iugevliot*, so here in heavenly things; that is, in our heavenly graces, for therein is the Devils malice, to wrastle against our heavenly graces, and against our going to Heaven: And therefore he is called a Spirit of wickedness. So that this place doth no way hold forth or give any connivance to this opinion; that Hell is in the air, only the place speaks this to be the chief malice of the Devil, to oppose our going to Heaven; and our graces that lead that way, 2 Cor. 4. 4.

2. *Isidore* saith, that 'tis under the Globe of the earth; but that is not probable, because under that people live as we do here.

3. A third opinion is, that Hell is in the valley of *Jeboshaphat*, from *Joel* 3. 12. But what I have spoken by way of Confutation of that conceit of Christs coming to Judgment there; the same will hold good against this also.

4. A fourth opinion about this
Barrad. Com. (which is the opinion of many learn-
Evang. l. 10, ed men) is, that Hell is in the very
cap. 4. Center, and bowels, and middle of
 earth:

earth : And they ground it upon this, because Hell in Scripture is called a pit, and a lake, and a deep ; and therefore they think it is in that place ; and there all the damned are confined to the very earths center: But this hath no foundation from the word, and therefore not to be confirmed thereby.

There is another opinion, (which seems to carry some shew of reason) and that is, that Hell is in the bottom of the Sea ; so *Keckerman* and others, and they build it upon that Phraſe, *Mat. 8. 29. Luke 8. 31.* Where it is ſaid, *the Devils when they were diſpoſſeſt, intreated Chriſt that they might go into the herd of ſwine, and the ſwine ran into the bottom of the Sea :* There the Devils went, therefore hell is there. But to this I anſwer, this cannot be the ſenſe of the place, becauſe then it would follow, that the ſwine went to hell ; which is both againſt Reaſon and Scripture ; for only reaſonable creatures, men, women, and Angels, are the ſubjects of hell, and no other creature that hath not ſinned goes to hell, but only they. Theſe are the conceits of many about this place : Thoſe that write with moſt ſobriety about the place, ſay only in general, *Gehennam eſſe locum ſubterraneum* ; ſo *Auguſt. lib. 2. Retract. cap. 24.* The Apoſtles that preachd to the Gentiles called hell *adns*, which was a place under ground ordained for puniſhment. *Hefiod* affirms hell to be as far under the earth, as heaven is above it. I ſhall now give you in words of ſobriety, what the Scripture ſaith about this matter.

The Scripture doth not relate the very particular place where hell is, only it gives warrant for the belief of two things in the general. Firſt, That there

is such a place as hell; that is a place distinct from heaven; it is not where heaven is, that you may clearly believe. Secondly, You may clearly believe from Scripture likewise, that this place hell, where ever it is, it must be below heaven, in some place below it. So *Prov. 15. 24. The way of life is above to the wise, to preserve him from hell beneath.* So *Luke 8. 13.* The Devil prayed Christ, *Lord, torment us not, and send us not into the deep.* Hell was in the deep, somewhere below heaven, and below earth likewise; therefore, say they, *Lord, do not send us into the deep;* that is, do not torment us and send us into the place of the damned; but where the particular place is, therein the Scripture is silent; and where the Scripture hath not a tongue to speak, you must not have an ear to hear: If any should ask any further, I may say as *Socrates* did, I was never there my self, nor spoke with any that came from thence.

But now, what is the reason should engage God to conceal the place where hell is, and not to reveal and make it known to the world where it is? There may be five reasons to move God thus to do.

First, God doth it to prevent Curiosity in many. If men should know the particular place, some would be so curious, they would never be quiet in their spirit, till they have found out the place where hell is: Therefore God to prevent their curiosity, conceals the place.

Secondly, Lest if men should know the place, they would more fear the place, than sin that leads to the place: Now it is Gods will you should more fear sin than hell; As *Anselm* saith well, if hell were

were on one side, and sin on the other, you should more fear going into sin than into hell. If men should find this place, and hear the shrieking of the damned, and see the torments prepared for sinners, they would be more fearful of the place, than sin that leads thereto: Therefore God to prevent this also, conceals it.

Thirdly, Because the Lord would keep faith in use, and exercise, to engage you to believe that God hath provided such a place, though we neither know distinctly what it is, nor where it is.

Fourthly, God doth it, why? To rouse men from security, and to make men fearful of sin in every place; God doth not tell you the place where it is; you may drop into hell before you are aware, you may be nearer hell than you think of; therefore God will keep hell from your knowledge, to rouse you from Security.

Fifthly, and Lastly, God conceals it that men might not expect extraordinary means and ways to convert them, but that they might commit themselves to the ordinary preaching and working of the word. The same answer I might give, that *Abraham* did to *Dives*, when *Dives* desired one to go from hell, to tell his brethren how he was tormented; no, saith *Abraham*, God will work no miracles, *they have Moses and the Prophets, let them believe them.* Here *Abraham* gave a check to *Dives*, that God would work no miracles to convert men, but they must commit themselves to the ordinary means of the word, should men see the flames of hell fire flashing in their face, this might somewhat startle conscience, and alter their countenance: But God is not pleased to shew you the signs of hell, nor the know-

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knowledge of hell, where it is, till you are in it that are not elected, and belong not to God. Now to winde up this Query in a practical Use.

Use 1. It should be your wisdom to labour more to avoid hell, than to endeavour to find out the place where hell is. If you do not labour to avoid hell, be sure, where-ever hell is, it will find you out to receive you into everlasting Torments. This use *Chrysostom* makes of this point, *μη ποτε ζητῶμεν πῶς ἔστιν, ἀλλὰ πῶς αὐτὸν ἐφυγάμεν.* *Homil. 31. in Epist. ad Rom. cap. 16.* If a mans house were on fire, he would not enquire how it came, but how to quench it.

2. Though it be uncertain where the precise place of hell is, yet you may certainly know this, that sin is the very high road to hell, and the direct way thither: You may not know the place for certain, yet this is most certain, sin will lead to hell. *Prov. 7. 26. Whosoever go in to a whore, her house is the way to hell, going down to the chambers of death.* And the more prodigal you are in sinning, with the faster carieer you run towards the place of the damned.

3. Do not you know where hell is distinctly? This should teach you to take heed of sin in every place, for hell follows sin at the heels; if you sin against God, God knows how near hell you are; you have a Phrase, *Gen. 4. 7.* It is Gods speech to *Cain.* *If thou dost ill, behold, sin lies at thy door;* i. e. punishment due to sin. So I say to you, If you walk in the ways of sin, if you be drunk within, or swear within, or cheat within; behold hell is at your doors, and damnation at your doors; you know not how near you are to hell, if you sin against God.

God. Therefore take heed of sin in every place, seeing you know not where the particular place of hell is.

4. Though we know not where Hell is, yet of this we are sure, that there are some men who carry the resemblance of Hell about them where-ever they go: a guilty and gauled conscience, joyned with a profane wicked life, is the lively picture of Hell it self.

Query 7. What are the torments of the damned in Hell? And this (Beloved) is a *Query* that even makes my heart to tremble in speaking to you what Scripture speaks about it: Yet I must be faithful both to Text and Truth, in holding out this dismal subject: and I intreat you, lend me your attention a little in speaking what the torments of the damned in hell are. In the resolution of it, I shall comprize all I have to say under two heads.

The torments of the damned they are twofold, either *privative*, or *positive*, either punishments of loss or punishments of sense (as the Schoolmen call it:) and under these two heads, if a man had the tongues of men and Angels, he is not able to unfold the extreme misery of a tormented soul. That I may break out, as the *Philosopher* did, in speaking of Hell, If all the land were paper, and all the water in the sea were ink, as many pens as grass upon the ground, and as many writers as sands upon the sea shore, all would be too little to set forth the torments of hell. But to speak what Scripture saith, which speaks enough of these torments, that you may avoid the ways that lead thereto.

First, Therefore the torments of the damned, they

they are Privative, they lose somewhat ; and the punishment of loss makes the torments of the damned to be great : and their loss in five particulars, that they are deprived of.

First, The wicked in Hell, they have this loss ; they are deprived of, and banished from the favourable presence of God. And here, saith *Chrysostom*,

si mille aliquis ponat gehennas, nihil tale dicturus est quale est à beatà illius gloria honore repellì, ex-sum esse. Christo, & audire ab illo, Non novi vos. Chryl. in Mat. Hom. 24.

if there were a thousand worlds, the loss of the favour of one God, is more than a thousand worlds, it is the greatest torment of a damned man, that he is without God. The presence of God makes heaven to be heaven. The absence of God makes Hell more Hell than it is. *Depart*

from me you cursed ; this is the great torment of the damned, that they must depart from God and Jesus Christ for ever. If *Absolom* counted it so great a misery, that the Text saith, *he was weary of his life*, because he might not see his father for a while, what a weariness will it be to the damned, that they shall not see God to be their father, not for a while, but for ever ? The loss of God is the greatest loss that may be ; and this is your loss, that are cast into Hell.

Secondly, They lose not only God and Christ, but they lose the company of Saints and Angels for ever. Here they enjoyed the company of the Saints of God, the time of their being in Hell is the time of their separation, *Mat. 22. 13. Mat. 24. 41. Go from me, you cursed, with the Devils and his angels* : and if with them, they must needs be separate from Saints.

Thirdly,

Thirdly, You lose Heaven, the place of blessedness, *Luke 16. 20.* There is a deep gulf (saith *Abraham*) between us and you, that you cannot come to us, you are utterly lost. And if *Tully* did so bewail his banishment, in being banished from *Italy*, that every time he looked towards *Italy* he fell a weeping: And if *Demosthenes* took his banishment from *Athens* so heavily, that every time he looked that way, he fell a weeping: if this did grieve them so much, how will the thoughts of this, that you are banished from Heaven grieve you, if ever it should be your dismal lot to be cast into Hell?

Fourthly, You lose not only God, and Christ, and Angels, but (which is not the least of your misery) you lose all pity from God, and Christ, and all the Saints of God. It is some comfort in misery, to be pitied by a friend; but in Hell you shall lose all kind of pity. God shall not pity you, he shall laugh at your destruction, and mock when your fear comes, *Prov. 1. 16.* *Psal. 52. 8.* *Rev. 14. 10.* The godly shall not pity you, they shall rejoyce to see Gods power, and Gods glory in your damnation. It is the speech of *Austin*, Neither Creator, nor creature, shall be affected with any sympathy towards the damned in all their torments: When thou art scorching in thy flames, when thou art howling in thy torments, then God shall laugh at thy destruction, and then the Saints of God shall sing and rejoyce, that thou art a vessel of his justice, and so his power & wrath made known in thee. Here if thou art in misery, there is pity shewn thee, but in Hell

there is none to pity thee, and so thy misery is the greater.

Fifthly and lastly, Here is thy loss, thou locest all hope of recovery. We say, if it were not for hope, the heart would break: here in the world, were you never so wicked, there is some hope, while you are in the land of the living; but in Hell there is no hopes, you are past redemption. If once you are in Hell, your heart smay be broke with sorrow, because no hope to come out thence.

Thus you have a glimpse what your loss in hel is.

But secondly, And this may more affect your thoughts to consider the punishments of sense, which we call *positive* punishments, or torments which the bodies and souls of men endure in Hell. And here I intreat you give me your attention a little to speak distinctly of these particulars.

There are eight considerations that make the positive torments of the damned to be very great, and very grievous.

First, The variety of those torments. Secondly, the universality of those torments. Thirdly, the extremity. Fourthly, the continuance. Fifthly, the society with whom are tormented. Sixthly, the quality of the place, where it is. Seventhly, the cruelty of them who are to torment you. And lastly, the eternity of all this. These eight considerations, if you have not hearts of stone, will make you tremble in the thoughts thereof.

First, The *variety* of these torments, there is not one way, but a hundred, a thousand, ten thousand ways to torment you. Indeed, were you sick here, it may be you should have but one kind of disease
upon

upon you at once ; it may be stone, it may be plague, or some other disease, but you have not variety : had you plague, and stone, and gout, and fever concurring in one to afflict your body, how miserable would you be with all ? but in Hell there is not one kind, but variety to torment you : there is unquenchable fire to burn you, a lake of brimstone to choke you, eternal chains to tie you, utter darkness to affright you, and a worm of conscience everlastingly to gnaw you : variety of torments hath the Lord made to meet upon one man, and this makes the torments of Hell to be dismal indeed.

2. There is not only variety, but *universality* of torments, not only many kinds, but these torments shall universally afflict both body and soul, all the parts of the body, and all the powers of the soul, and this makes the torments of Hell more dreadful. Upon earth, you have diseases haply ; but though some parts are afflicted, other parts are free ; though you be ill in your body, yet your head may be free ; though all in your head, yet vitals free ; though ill in your vitals, yet arms and legs free ; there is no disease that puts the whole body in pain at once : but in Hell it is not so, in Hell all the parts of your bodies, and powers of your souls shall be tormented, if ever you go into that dismal place.

First, All the parts of the body. The eye it shall be tormented with the sight of Devils. The ear shall be tormented with the yellings and hideous outcries of the damned in flames. The nostrils shall be smothered with brimstone, to choke you ; the tongue with a flame ; the whole body (in a word) shall be tormented in flames of fire ; there is no part of the body, neither hand, foot, tongue, nor

eye, but shall be subjects of those flames. Nay, not only the body, but the powers of the soul also shall be tormented. Your imagination shall be tormented with the thoughts of your present pain. Your memory shall be tormented with the thoughts of what a heaven and happiness you have lost, what opportunities you had to be saved, that you lived under the Gospel, that you heard the Ministers of Jesus Christ, often and again warn you to amend, and yet you would not be perswaded. Your minds shall torment you to consider what time you have abused; and in a word, your understanding shall torment you in the thoughts of your past pleasures, present pains, and future sorrows, which are to last ever; and your conscience with a continual gnawing worm: Not only the body, but the soul shall be tormented with these flames.

3. A third consideration that makes the torments of hell very grievous, is the *extremity* of these torments. The fire of hell burns so violently, that all the waters of the Sea are not able to quench it. Suppose a man had a distemper upon all the parts of his body; suppose he be troubled in mind, if his pain be not extreme, it is somewhat tolerable: But should a man have his body afflicted, and his mind troubled, and all this in the highest extremity that may be, to that man death is far better. Why, Beloved, in hell it is thus, you have torments, and that in the utmost extremity. Torments upon earth in the utmost extremity, suppose it be the Colick and Gout, the Strapado and Rack, the burning at the Stake; these are but flea-bitings to those extreme Torments your body and soul must

must endure in hell, there you shall lie under as heavy a weight of Gods wrath as your natures are able to bear ; There the fire shall be an hundred times hotter than the fire of *Nebuchadnezzar*, that was heat seven times hotter than at usual times ; there is pain to the utmost extremity. And, O Beloved, who can bear *Universality*, and who can bear *Variety*, and who can bear *Extremity* of Torments ? yet all these you must have in hell, if your lot be there. If lying under the guilt of thy sin but for an hour or two, was so extreme to the Son of God, that it made him sweat drops of blood, what will the extremity of thy torments in hell make thee do ?

Fourthly, The *Continuity* of these torments. Were the torments of hell many, universal, and extreme ; yet if now and then you should have some intermission, it were some comfort. A man troubled with the gout or stone, yet having some ease, it is great refreshment to his body ; but in hell this is your deplorable condition and misery, there are torments, and no intermission at all ; but when you have drunk down draughts of brimstone one day, you must drink another : when you have lain under the fury of an incensed God one day, you must be prest under the weight of his wrath another day : there is never any ease, *Rev. 20. 10. They shall have no rest night nor day.* It is comfort to a sick man, though he cannot sleep in the night, if he may have ease in the morning : but in hell there is no rest night nor day, there is no surceasing of torments there. So *Rev. 14. 11.* And the reason why it is so continually, is this, because they do continually sin in hell, and blaspheme God in hell ; for cursing

is the language of hell. Now if there be continually sinning in hell, you must continually be punished in hell. As the damned have no remission of sin, so no cessation of pain, no intermission of torment, nor permission of comfort. And therefore, saith *Hierom*, The damned in sinning in hell, their sinning is like oyl, and Gods wrath like fire. So long as you cast oyl in the fire, it will never leaving burning; so, so long as you continue sinning in hell, so long will the fire of Gods wrath continue scorching. For *John 3. 36. The wrath of God shall abide upon you*: And that makes the torments of hell have no intermission.

5. The *Society with whom* you are tormented, that makes hell torments to be grievous and dreadful: Good company with a sick body, doth much alleviate his pain, and make him forget his sorrow; but if they are bad company, he likes not, their company torments him as much as the disease: In hell it were some mitigation of your torments, had you but good company; but all the company you have in hell, are only Devils and damned persons like your selves: And as it is to one here, a torment to see or feel what others suffer, so it shall be to the damned in hell to see the torments, and hear the shrieks of the damned about him. Beloved, you would count that mans life miserable, that must be forced to live in an Hospital among lame men; or live in Bride-wel among Thieves and Rogues, or live in Bedlam among mad men. Why? Hospitals, Bride-wel, or Bedlam, they are all places that have better companions than the damned in hell; thy company will make thy being there most miserable.

miserable, and thy torments there to be more increased. *Malo* (saith Bernard) *fernacem calantissime ferventem intrare, quam Diabolum in sua propria forma videre.*

6. The *Quality of the place* it self, will make thy torments more grievous. Beloved, Should a man be put into a place, where, though there be no good society, yet the place is pleasant, it is tolerable; but to be banisht from a pleasurable place, to a prison of darkness, this is miserable indeed; it is thus in hell: It may be you have stately houses, and pleasant gardens, fruitful vines, and pleasant buildings upon earth: But from these beautiful places, you must be thrust into hell; that is a prison, that is a bottomless pit, that is a dungeon of darkness, that is a lake of fire and brimstone, a *fornace of fire* that burns to eternity: O Beloved, the quality of the place will make hell to be grievous to you.

7. The consideration of the *Cruelty* of those whom God hath ordained to be your torments in hell, will make hell torments to be grievous: And who are they? why read, *Mat. 18. 34.* the Devils are called *your tormenters*, they torment wicked men; the Devils in hell are the greater tormenters of souls.

Beloved, it would somewhat lessen a mans torments, though a man were condemned to endure some punishment, if the man that was to be executioner, were a merciful man; if he would spare him what he might: If a man were to be burnt in the hand, if the man that was to burn him would spare him, and hardly touch him, he would count it a great happiness: it would somewhat lessen your

torments, were they but merciful creature in hell. But who are your tormenters? Your tormenters are Devils, in whom is no pity, who will not spare, but will torment you as much as they are able to inflict, or you to bear: Be sure, your tormenters will have no mercy; but they will load you with rivers of brimstone, and mountains of fire to the utmost: And this makes the torments of hell grievous, that your tormenters are full of cruelty.

As a man condemned to die, the very sight of the executioner will make his heart to tremble; especially if he be a cruel man. So, the seeing of the Devil that is your tormenter; the very sight of this, will exceedingly afflict you. I remember, it is the speech of *Anselm*, saith he, I had rather endure all the torments that art or nature can devise, than see the Devil with my bodily eyes; than see him as he afflicts and torments the damned in hell. *Why*, O Beloved, take heed of hell; for if once you are there, your tormenters will shew you no pity, they will not spare; but they will lay on what they can to increase your torments.

8. And then lastly, The *Eternity* of all this, the consideration of the eternity of these torments, makes them to be most grievous. Beloved, when a man lies upon a sick bed, here is his comfort, though he hath grievous pain, is sadly afflicted, and cannot rest night nor day, yet he hath hopes it will not last long; either I shall be cured or killed, and so my pains shall be ended: But this consideration cannot comfort thee in hell; thou art there in pain, and thou shalt be there for ever in pain. And here, saith Mr. *Bolton*, this word *Ever* should break the hard

hard heart of a sinner; thy pains are many, thy pains are universal, thy pains are extreme, and they shall be everlasting and eternal; and eternity makes all to be miserable.

Now to winde up this *Query* in a word of use.

Use 1. Is this true, Beloved, That the torments of the damned, they are Privative; that you lose God, and you lost Christ, and you lose Heaven, and lose Glory, and lose the Saints, and lose all pity and hope of recovery? Is this true? Why then, methinks first, this shews the madness and the folly of those men, who will run the hazard, and venture the loss of God, and Christ, and Heaven, and Glory; and run the hazard of undergoing these torments of hell, and all for a pleasurable vanity, or a fleshly lust? O the madness of many men in the world, that they will rather lose a God, than lose a lust, than leave their whore, than forsake their profit that comes in by unjust gain.

I remember a story of *Lyfimachus* King of *Lacedemonia*, that being in the head of an Army, the weather being hot, and so dry, the whole army was ready to die for thirst, and this King was forced to surrender himself, his Army and his Kingdom into his enemies hands for a draught of water; when he had drunk his water, he breaks out, O how short a pleasure is this, that for one draught of water, I have lost a glorious Kingdom! Truly you have more cause to complain than *Lyfimachus* had: You lose the Kingdom of heaven haply for a draught of water, for a cup of wine; because you will drink one glass too much, or get one groat too much, you may lose heaven for it; because you will swear an oath

oath too much, you may lose a God by it; yet for what little profit will men do all this? This sheweth that precipitate madness, and that headlong folly men are guilty of.

2. Are these the torments of the damned? *Private* to lose God, and *positive* in these eight considerations; is this true? Then methinks, all you who are out of Jesus Christ, you should all this day be in *Belshazzers* frame, *Don. 5. 5. When he saw the hand writing upon the wall, his joints trembled, and his knees smote one against another.* O tremble, O man, and be afraid, O woman, that art appointed a vessel of eternal vengeance; how can you brook this variety of torments? And how can you brook these extreme and eternal torments? How can you lie under the weight of the wrath of an incensed God? This very consideration should fetch tears from your eyes, blood from your hearts, and especially sin from your lives; the consideration of this, that the damned are so grievously tormented as they are.

3. Is this the portion of the damned in hell? Then this should teach you, that though the torments of hell are grievous, yet sin is worse than hellish torments: Hell is not so bad as sin; because sin made hell: Now that which made hell to be hell, is worse than hell it self; though you have heard these hellish torments, yet I would not have you more afraid of torments, than of sin; but fear sin the cause, worse than hell the effect; for sin is worse than hell. And when thou takest an oath in thy mouth, or art too much in excessive draughts swilling down thy throat, think, thou hadst better take a draught of brimstone, than commit that sin.

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And therefore, O Beloved, let not the hearing of these torments so seize upon your thoughts, as to think light of sin, but rather fear sin, than be afraid of hell. I remember a speech of *Chrysostom*; saith he, It is a more *Chrysostom. Hom. 37. in Matth.* woful thing to dishonour Jesus Christ, than to be vexed with the torments of the damned. And I remember Mr. *Bolton* quotes the expression of *Anselm*, upon this subject; saith he, If sin were on one hand, and hell on the other; I had rather go into hell, than run into sin: And it is the expression of one *Edmund* the successor of *Anselm*; saith he, I will rather leap into a furnace of fire, or cast my self *Anselm. de siml. cap. 190.* into a lake of brimstone, than knowingly to commit one sin against God. Beloved, I name these only for this purpose, that you might not look upon hell, as worse than sin; and that you might not think the torments of hell so evil; for sin is ten thousand times worse. Hell is a creature, but sin is not: God made hell, but the Devils made sin; God created hell, but he never made sin: God counteth hell better than sin, else he would never have made a hell to punish sin. And therefore though you have heard all these hellish torments; yet look upon sin as worse than all those torments.

4. And lastly, I intreat you all, do not for the pleasure of sin, or the profits of sin, run the hazard of entring into these everlasting torments: Suppose that by your unjust gain, you increase your estate: suppose you get large revenues; if you lose a God, what get you? If you lose a soul, what gain you?

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If you lose Christ, what advantageth it you? Or not, do not run the hazard of these eternal torments for enjoying the pleasure of sin for a season. It is the saying of an Author, that that man that will play the thief is a very fool: It may be, he may not be an hour in stealing the commodity, and yet he may lie a whole year in the Goal for it, and have hanging when all is done. But Oh, How many greater fools are there than these, that will happily for an hours pleasure, or at the most, for a lifes time unjust gain and sinful living, lie in the Goal and prison of hell, not for a year, but to all eternity? much greater fools are they. And therefore I intreat you let these torments of hell seize upon your hearts. And if you will think of hellish torments while you live, it is the way to keep you from these torments when you die. It is a savoury speech of *Bernard*. Let us, saith *Bernard*, go down to hell while we are alive, that we may not go to hell when we are dead; a very good speech. And I wish to God you would do the like; that you would go home this day, and think what you have heard of the punishments of loss, and the punishments of sense: and it may be the thoughts of these may so cause you to walk in your lives, that you may keep yourselves from hell, when you shall die.

SERMON



SERMON IV.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

THE Observation, you may remember, from these words, is this.
Observ. *That the Consideration of this, that God hath an absolute Authority over men and women to cast their bodies and souls into Hell, should work in the hearts of his own people an awful fear of God.*

In the prosecution of which, I have gone over seven Queries already; I now proceed to the eighth in order, which is this.

Query 8. Whether the torments of hell are eternal or no? whether they shall last for ever, or whether they shall have an end? And here in speaking of this, I shall first resolve it in the general, and then answer more particularly.

First,

First, In general, That the torments of the damned are eternal torments. And to prove this I shall give you both Scripture and Reason. For Scripture, *Mat. 18. 8.* there the fire is called *unquenchable fire*: and *Jude vers. 7.* it is called *eternal fire*, that torments the wicked: and *Mat. 25. 6.* they are called *everlasting torments* that shall last for ever. And *2 Thess. 1. 9.* Everlasting destruction, *They shall be punished with everlasting destruction from the presence of the Lord*: and *Dan. 12. 2.* *They shall be put into everlasting contempt.* Now to put all these together, unquenchable fire, eternal fire, everlasting punishment, everlasting destruction, and everlasting contempt: And these Scriptures will clearly evidence, that the torments of the damned must be everlasting torments.

But now for Reasons to prove this: I shall name a few.

Reas. 1. First, These torments must be eternal: because the Justice of God, which they have wronged by their sins, can never be satisfied: But till the Justice of God be satisfied, the wicked must be tormented: *Luke 12. 58.* The wicked shall be in hell, till they have paid the utmost mite. Now, If he cannot pay God his due, and make God amends for the sins he hath done, he must so long lie in hell: but it is impossible for a wicked man to pay the utmost mite, to satisfy God for what he hath wronged him; therefore Jesus Christ, who is God as well as man, must come down in the Elects stead to make God amends for the wrong they have done him in *Adam*, and by their sins upon earth; and for this reason the torments of the damned must be eternal.

eternal. I have read a story of *Tiberius Caesar*, that being incensed against an offender in his Court, the offender petitioned to the Emperor, that his punishment might be hastened, that he might know to what he should trust: the Emperor returns this answer, O man, I am not yet friends. Why, Beloved, thus saith God, Wicked men they wrong Gods Justice, and they wrong Gods kindness, and they wrong Gods Authority, and will not be subject to his commands. Now wicked men, they expect their torments should soon end, No, saith God, he answers them, as *Tiberius* did his Malefactor, I have not yet restored you to favour; You and I are not yet friends, you have not yet made me amends for the wrong you have done me; therefore you must yet suffer.

Reas. 2. Wicked men will sin to all eternity: therefore your torments must be eternal. As long as there is sin in a man, the Lord will torment that man; for sin and punishment cannot be severed. Sin is like oyl, and Gods wrath like fire. As long as you cast oyl upon fire, the fire cannot cease burning: as long as sin is in a mans nature, a man cannot be free from suffering: *Rev. 14. 11. The smoke of their torments shall ascend for ever and ever:* The wicked sin in hell for ever, and therefore for ever shall be punished: their curlings are their hymns, howlings their tunes, and blasphemies their duties; there the wicked blaspheme God that made them to condemn them to hell eternally, *Rev. 16. 9. 11, 21. Being cursed of God, they curse God again:* there they blaspheme his Justice, because he judged them, his wrath because they feel it, there they condemn his

his mercy, because they did not taste of those mercies; and there they will curse the blood of Christ, because that blood did save thousands, and not save them. Hell is made up of nothing but blasphemies and sins; there they do everlastingly sin against God, and therefore everlastingly shall be tormented by him.

Reas. 3. Thirdly, The godly shall be in everlasting joy, therefore the wicked shall suffer eternal torments; their condition shall be quite contrary to one another; the torments of one shall last as long as the joys of the other: as the one is for the glory of Gods grace, so the other is for the glory of his justice. The wicked in hell continually sin against God, yet they have never a heart to repent them of the sins they commit against God, therefore for ever must they be punished. If men go on in sin, and have no heart to repent, God must go on in punishing; for God will go on in punishing, so long as man goes on in sinning impenitently. It is the speech of an Author, The damned shall still grieve, but it shall be for their punishment; they shall never be converted in a way of pardon, or a way of grace. And thus far I have spoken in general.

But now in particular, which will more illustrate and evince the matter. And here I shall shew you, that every thing that is conducive any way to the torments of the damned, is eternal; and therefore the torments also must be eternal. And I intreat you, lend me your attentions a little, to go over a very sad subject to you: I shall comprise all under eight Heads.

First,

First, The God that damns a wicked man is an eternal God, therefore the punishments must needs be eternal. As long as there is a God, so long there shall be a hell, saith *Chrysostom*, *Isa.* 33. 14. *Who can stand before the everlasting burnings?* God is a God from everlasting, burning wicked men; he is so called, because to everlasting God will burn and torment ungodly men. So *Rom.* 16. 26. *The Commandments of the everlasting God.* Now, if that God be an everlasting God that torments the wicked, their torments must last as long as God is, and so be everlasting torments. *Mr. Bolton*, upon this subject, hath this expression, Suppose all the mountains of the earth were mountains of sand, and many more mountains still added thereto, till they reached up to heaven, and a little bird should once in every thousand years take one sand of this mountain, there would an innumerable company of years pass over before that mass of sand would be consumed and taken away, and yet this time would have an end; and it would be happy for man, if hell were no longer than this time; but this is mans misery in hell, he shall be in no more hope of coming out after he hath been there millions of years, than he was when he was first cast in there; for his torments shall be to eternity, without end, because the God that damns him is eternal.

Secondly, The fire that torments wicked men is eternal fire, *Jude vers.* 7. *They suffered the vengeance of eternal fire.* So *Isa.* 30. 33. *Isa.* 66. 24. And if so, then the torments must needs be eternal also.

Thirdly, The prison that receives wicked men, is an eternal prison; it is such a prison as shall ne-

ver fall to ruine, as shall never be broken down, and digged through by thieves; it is a prison that shall shut you in, out of which you shal never escape, *Jude vers. 6.* Hell is called *everlasting chains of darkness.* If you are in the dark, you know not which way to go; if you are bound in chains in darkness, you are out of hopes of escaping: and this sets

*Quamdiu cœlum erit
cœlum, inferi erunt
inferi; quamdiu cœ-
lum beabit Sanctos,
tamdiu improbos tor-
quebunt inferi.*

forth the condition of hell, that if you are once in, you cannot get out. It is therefore called a *bottomless pit.* If a man be once sinking, he shall never cease till he fall to the bottom; so it

is in hell, if you are once shut in there, you shall never come forth.

Fourthly, The worm that gnaws the conscience of wicked men, it is an eternal worm. *Isa. 66. 24. Mark 9. 44. There the worm shall never die.* Now, this worm is no natural worm, such as gnaws upon mens flesh in the grave, but it is the strivings of conscience, and the accusations of conscience; this is the worm that shall still gnaw, and eat out the peace of man. The Heathen themselves, though they had no Scripture, yet by the light of Nature they had a glimpse of this. I have read in *Virgil*, an Heathen Poet, that he speaks of one *Tytius*, that had a Vulture every day gnawing on his liver, and in the night it was repaired and made up again, that so the Vulture might feed upon the liver the next day; and this they made a resemblance of hell, and of the gnawing of conscience there. This Vulture, thy conscience, shall eat out thy peace, and torment thee with thoughts of terrour, and this thou

thou shalt have till time shall be no more. Now put all these together, the God, the Prison, the Fire, and the Worm eternal ; the torments must needs be eternal also.

Fifthly, The loss of God and Glory, and Jesus Christ, is an eternal loss. You know when friends part, though it be but for a while, their very parting provokes tears ! but if they part never to see each other upon earth, what floods of sorrow doth their parting cause ? When thou art a dying, thou art departing not for a time, but for ever ; thou bidst an everlasting adieu to God and Christ, and all the Saints among whom thou livest here in company ; thou bidst them farewell, never to see them more, never to enjoy society with them more : Thou art to be cast into a Dungeon of darkness, never to see the Sun ; into a bottomless pit never to come out ; into the society of Devils, never to be with Christ and his Saints. Your loss is an irrecoverable loss ; *You shall see Abraham, Isaac, and Jacob in the Kingdom of heaven, but you shall be shut out thence.* Your loss will be an everlasting loss, therefore needs must your torments be everlasting torments.

Sixthly, Sin the cause of hell torments is everlasting, therefore the torments must be eternal also. Put but the cause, and the effect must be ; take away the cause, and the effect will cease. Seeing sin that is the cause of hellish torments lasts for ever, wicked men shall to all eternity blaspheme God in hell, blaspheme his Justice, and blaspheme his Mercy, and blaspheme the blood of Jesus Christ ; therefore hell torments, the effects of sin, must be so also.

Seventhly, The Sentence that is past against

wicked men, is an everlasting Sentence ; *Go from me you Cursed into everlasting fire* ; A Sentence like the Sentence of the *Medes and Persians*, never to be revoked.

Eighthly, and lastly, The body and soul that is the subject of torments, is eternal. The body, it is here mortal, and subject to corruption ; here it must die, but in hell neither body nor soul shall ever die : Thy soul subject to torments, is an eternal soul. *Rev. 9. 6.* No man shall be able to make an end of himself, or of another. Now put all these together ; thy God is an eternal God ; Hell is an eternal Prison ; the Fire an everlasting Fire ; the Worm eternal, the Soul and Body eternal ; and Sin, the cause of all, is eternal also ; and then tell me if it can be gain-said, but that the Torments of the Damned must be eternal.

Use 1. Is this so, that the torments of the damned they are eternal ? Then 1. This point administers matter of Confutation to that ungrounded Opinion of *Origen*, who held, That though there be a hell, and though the wicked are tormented (for that he grants) yet he thinks that at the day of Judgment there shall be no such thing as hell, but that all, not only the wicked upon earth, but the Devils also shall be saved : A most gross opinion ; for if these torments are eternal, and the wicked must be punished everlastingly, then surely this opinion of *Origen*, that all shall be saved, and hell destroyed, yea the very Devils themselves saved, must needs be false. This doth plainly and clearly overthrow that opinion.

Use 2. Are the torments of hell eternal torments ?

This

This should teach you that live upon earth, to take heed that you run not the hazard of enduring these eternal torments for temporary vanities. If you sin, you can sin but for a while; if you get unjust gain, you shall enjoy it but for a while; but if you are damned, you shall be damned to all eternity; therefore take heed, that for these you run not the hazard of eternal torments. As we say, you may buy gold too dear; so you may buy these worldly vanities too dear. *Demosthenes* that was tempted by the Harlot *Lais* to uncleanness; this *Lais* did demand for one nights pleasure ten thousand Drachmes; *Demosthenes* bethought himself, and returns her this answer, I do not love to buy pleasure at so dear a rate. If *Demosthenes* a Heathen, could answer a temptation thus, I would have you that are Christians, to answer it stronger. You are tempted by the Devil to sin, if you yield, you may run the hazard of losing God, losing Christ, and undergoing these everlasting torments: now give a check to your hearts, and say, I do not intend to buy pleasure at so dear a rate, I do not resolve to lose a God, and lose a Christ, and hazard the suffering of eternal torments for ever for a sin. Put off a temptation with these resolutions.

Use 3. This affords matter of Condemnation to all desperate livers, who wish themselves to be in hell before God would have them there. How many are there that cry God to damn them, and God to sink them, and God to confound them? Alas poor men! they know not what they wish to their souls. Men that do not only by wishing, wish themselves in hell, but that, would be self-

murderers, would send themselves to hell before God would have them. Did a man but know what this place of torment is; he would never have such words as these in his mouth; Why, if you do not know, I will tell you; when you wish God to damn you, you wish but this, That God should take you from a pleasurable world, from your contents and comforts, from a place of delight and pleasure, and that he should send you to a place of darkness, a dungeon of darkness, a bottomless pit, where you shall never see light; that God should banish you from his presence, never to have one good look from him more; that God should send you into unquenchable fire to burn you, into a lake of brimstone to choak you, and to have Devils to torment you; where your torments shall be easeless, endless, and remediless. This is to wish your selves in hell; and therefore let the thoughts of this, that hell torments are eternal, let this give a check to all those that cry for God to damn them; for alas, you wish the greatest misery that can befall you either here, or in the world to come.

Use 4. Learn hence, all you that are redeemed by Jesus Christ, learn patiently to undergo whatever temporary affliction God layes upon you in this world. Though God layes never so heavy affliction upon you, though you have a months pain of the stone, a years pain of the gout, a life time of sickness and weakness in your body, yet bless your God that you are delivered from the greatest pain of all; these are but flea-bitings to the torments of the damned: and therefore if God hath freed you from the torments of hell, be patient, though God never so much

much afflict you while you are in this world. This use the Apostle makes use of this Doctrine, *1 Thess.* 1. 6. 20. compared together; *You receive the word in much affliction, yet with joy*; here they were much afflicted, yet joyful; upon what ground? *Because you did wait for his Son from Heaven, even Jesus that delivered us from wrath to come.* Here's the ground of their joy in affliction, because they look for a Jesus. As if he should say, O blest be God, who hath delivered us from wrath to come, the greatest torment: Therefore we may very well rejoyce and be patient under any affliction, which for Christs sake or the profession of the Gospel, we meet with in this world: We are freed from the greatest torments, therefore we may very well undergo the less. O all you the Redeemed of the Lord, this Doctrine of hell torments should strengthen you much to bear any affliction here, because your afflictions are not eternal; God hath freed you from eternal torments, greater afflictions than ever you shall undergo in this world.

Use 5. Are the torments of the damned eternal torments? Then O labour while you live in the world, that you do not miscarry to all eternity, that you do not plunge your selves into this infernal gulf, out of which there is no recovery. While you are here, there is hope, but hereafter you are past hopes. Labour while you live here, that you do not incur an eternal estate of misery. *Zenxis* the Painter being asked, Why other men slubber'd over their work hastily, and finished so much, when he took so much pains, and spent so much time to finish his work and make it compleat; he answers, Other

Propter Aeternitatem pingo. men trade for Profit, but I paint for Eternity, to have my works seen to Eternity, that future Ages may behold them. Beloved, I would have you as this Painter was; Other men they will sin, and they will swear, and they will get unjust gain, they care not how; but why do they thus? because they are for their profit, they only look after the world, and the pleasures thereof. Yea, but you, you are to work for eternity, and therefore you ought so to live, as that to all eternity you might be happy, and not plunge yourselves into these infernal flames. A ninth Query follows.

Query 9. Seeing the torments of the damned are eternal torments, whether can it stand with Gods Justice to damn man for ever for sinning but for a time? Flesh and blood might here rise up against his Maker, and say, I died when I was young, haply I did not live ten years, and I am like to be damned to all eternity; is this just with God? Another may say, I died when I had lived but so long, and I am like to incur as great punishment as the oldest man alive; is this Justice in God to damn a man to all eternity for sinning but a while? Thus wicked men may plead against God.

Ans. To answer this therefore, I shall resolve it Affirmatively; That it is just with God to condemn a man to eternity, though he sins but for a little time here in this world. And to make good this, I shall lay down four or five Particulars.

1. To vindicate the Justice of God, I answer, That punishment is not to be estimated by the length of time, wherein the fault is in doing, but to be

be proportioned to the nature of the fact. As for instance, Suppose a man doth break open a house, it may be he is not an hour in breaking open the house, yet it is just with the Magistrate to keep that man in prison till the Sessions come, a great while longer than he was in doing the fact. A man being angry with another, may give him a deadly wound in the twinkling of an eye; that man may be in prison all his life, and well if he escape so, though the fact was done in a minutes time. Now if man may punish a long time according to the fact, will you streighten God? shall God be streitned of that in which men have liberty? If a man for doing a fact in an hour may be punished all his life, and man may do it, shall not God also?

2. Because sin is against an infinite God. Now sin being committed against an infinite Majesty, it doth deserve an infinite punishment to be inflicted. You know in the same fact, the punishment is greatned or lessened, according to the person against whom the fact is done. If you give a blow to an ordinary man, this may only amount to some petty Suit at Law, and some small Fine to be paid; but if you give a blow to a Prince, you may endure the Rack or imprisonment for life, because the person is eminent against whom you offend. If sin were against an ordinary person, it had not been just in God to inflict extraordinary punishment; but sin being against that God that is infinite and eternal, therefore it may be just with God that infinite torments should

Cum damnati adversus bonum infinitum, quod Deus est, peccaverint; jure quoque divino malum pœnæ debetur eis infinitum. Tauler in Homil.

be inflicted; that seeing wicked men sin against God who is the chiefest good, who is an infinite Person, by a Divine right, therefore the punishment of evil may be inflicted upon them to all eternity.

^a Nam valuisse, si potuissent sine fine vivere, sine fine peccare.

^b Homo semper peccavit aeterno suo, justum igitur est, ut etiam semper puniatur Dei aeterno. Gr. Mor. l. 34. c. 16. & l. 4. Dialog. cap. 44.

^c And Bernard, *Ob hoc proculdubio inflexibilis mentis puniatur aeternaliter malum. licet temporaliter perpetratum, quia quod breve fuit tempore vel opere, longum esse constat in pertinaci voluntate, ita ut semper nunquam mitterentur, nunquam velle peccare desinerent; imo semper vivere vellet, ut semper posset.* Epist. 153. ad Guarinum.

3. Should a man live for ever, he would sin for ever, and therefore God seeing this disposition in man, he may justly damn man for ever, though he sin but for a time. ^b Man sins his eternity, therefore God may punish his eternity. ^c Man sins as long as he can, therefore God will punish as long as he can. If man will for ever sin, it is just with God to give him a curb, and give him a check, and make him ever to suffer.

4. Because wicked men, though they can sin no longer upon earth, yet after they are dead, they carry their very sins into hell with them, and there they go on in sinning still, and repent not; and there they increase their blasphemies still, and their provocations against God still, more than they did upon earth. Now put all these together, and you can no way tax Gods Justice for giving hard measure to wicked men, nor any way fasten cruelty or injustice upon your Maker.

Lastly, Wicked men by sinning have lost an infinite

finite good, and opposed an infinite good; therefore they must endure an infinite evil. * Seeing the wicked to despise the infinite grace and infinite mercy of a God, and the infinite merits of a Christ, and the infinite tenders of grace from God, therefore they are justly involved into infinite punishment. You have received infinite kindness from God, kindness without number; if you sin against these infinite mercies, it is just with God to punish you with infinite torments, for the nature of your punishment to be correspondent to the nature of your offence. It is the speech of an ancient Author, That were there ten thousand hells, and ten thousand times more torments in those hells than there is, it were not enough to make amends to the Justice of God for mans sins. Wicked men did they endure ten thousand times more than they do, they cannot satisfie and make God amends for the wrong they have done him by sinning, and therefore 'tis no way injustice to damn man for ever, though he live but a while to sin here.

** Cum damnati alternam repudiaverint dulcedinem, justè ad eternam devoluntur amaritudinem. Tauler in Homil.*

Use 1. Is this a truth? that it very well stands with Gods Justice, to damn man for ever; though he live but a while in this world to sin against him; then by way of Instruction, This should teach you the evil and abominable nature of sin: If sin were not an abominable evil, it would never have such intolerable punishments annexed to it; you may know the Lion by his paw, and so you may know sin by its punishment. If sin contract so great a
guilt

guilt, and deserve so heavy a load of wrath to be laid upon a sinner, O sin, sin must be an extreme evil. Therefore do not look upon sin with slight thoughts; you had better run into hell, than into sin; sin is worse than hell, because it made hell to be hell; If torments be eternal, and it be just with God to damn men to those torments for one years sinning, then see sin to be evil indeed. When you see a man drawn on a hurdle to the Gallows, you imagine that man no ordinary Thief or Murderer, but some abominable Traitor to the State. By the greatness of the punishment, you guess the greatness of the fault. Here you may guess at sin, to be a fact extremely sinful and extremely evil, because it hath so extreme, and so intolerable a punishment annex thereto: therefore I intreat you look upon sin with detestation, and look upon sin in its aggravating nature. We look upon sin in a diminishing glass, and see sin less than it is; but you should look upon sin with an aggravating glass, and see how sin is attended with everlasting and eternal punishments, and therefore must needs be greatly evil.

Use 2. Learn hence, That little children and young infants, though they live but a day, they are in as great danger as men that live a hundred years; for it is not for your time that God will censure you, but for the odious nature of sin. And the reason why I draw this inference from hence, is to take off that blind conceit of people; they will call children innocent, as if they were harmless, as if they were without sin, and many women will wish themselves where that child is, though that child may be damned. Yet mistake me not, I do not say,
all

all children are damned, for God hath secret ways to work grace in them and save them, as he hath open ways to save others. Yet children, I say, though they live but a minute in this world, God may justly punish them from the sin of their nature.

Use 3. Is God just though he punish men to all eternity for sinning but a while? Then O you young men and women that are before God this day, consider this, you have lived long enough in sin to deserve eternal torments, if you are never so young: Let these thoughts rest in your hearts; I have been long enough to be a subject of hell, therefore stop and stay, and do not go further in sin, lest you aggravate and increase your own torments.

Use 4. Lastly, Learn hence, Not to charge God with severity, to be a hard-hearted God, do not charge God to be an unjust God; for here you see in resolving this question, Gods Justice fully cleared, That he may damn you unto eternal torments, though you have sinned but a little time in this world.



SERMON V.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

THE Observation drawn from these words, was this,
 Observ. *That the consideration of this, That God the Father hath an absolute Sovereignty over men and women to cast Soul and Body into Hell, should work in the hearts of his own people an awful fear of God.*

In the prosecution of which, I have gone over nine *Queries*, I come now to a tenth; which is this,

Query 10. Whether shall the most of men or women be tormented in hell, yea or no? And to deal in the words of truth without flattery or partiality (though it be one of the most dismal Doctrines can be preached by a Minister, yet) the Scripture being so pregnant and plentiful in this matter,

I can-

I cannot without unfaithfulness to my Text pass it over. I shall resolve it Affirmatively, that the most of men and women that God hath made, it shall be their portion and misery to be tormented in hell for evermore : And to confirm it, I shall give you these five grounds.

1. Most men shall be damned, because most men and women in the world, they neither know Christ, nor look after a Christ, who only can deliver them from hellish torments. *Geographers* say, that if all the world were divided into thirty one parts, of thirty one there are but five that know or profess Jesus Christ. Nineteen parts of the world are possessed at this day by Turks and Jews, neither of which acknowledge Jesus Christ : There are seven parts of the world possessed meerly by Heathen, which know not a Christ, but worship stocks and stones : And but five possessed by Christians. There are twenty six parts of the world that never look after a Christ, that only can free them from this place of torments ; and if men know not, nor regard Jesus Christ, it is their doom ; they must be tormented in hell for ever : for it is impossible they can otherwise be saved. And of those five parts many of them are Papists : And as *Perkins* saith, A Papist living and dying so, in a place where the Gospel is preached in an ordinary way, cannot be saved.

2. Because among them that do know and profess Jesus Christ, there are but few of them that shall be saved : and if so, you may guess then, that the greatest multitude of men shall be damned, *Mat. 22. 14.* *Many are called, but few are chosen* ; many are called by the outward preaching of the Gospel to a professi-

profession; but few are chosen to salvation by election: The most of these are either prophane in life, or hypocrites in heart.

3. This will appear, if you consider what wicked men in Scripture are compared to; and you shall find wicked men in Scripture compared, among many others, to these seven things.

1. Sometimes wicked men are compared to grasshoppers, *Jer. 46. 22. They are as the grasshoppers upon the earth innumerable.* Now, we know a grasshopper, there is no flie upon the earth so numerous as they are: And wicked men, they are compared to grasshoppers for their innumerableness; an innumerable company of wicked men there are. The word that signifies grasshopper in the Hebrew, signifies multitudes; and wicked men being compared to grasshoppers, doth signifie, that the greatest number of men are wicked: And therefore by consequence must be punisht in hell, this place of torment.

2. Wicked men are compared to Bees, *Psal. 118.*

12. *They came about me like bees on every side:* Now bees, you know in what multitudes and swarms they will come together. And to these wicked men in Scripture are likened, to shew, that there are swarms of wicked men in the world ordained for hell, as bees are for the fire.

3. Wicked men are compared to bryars and thorns, *Isa. 10. 17. The light of Israel is as a fire, and the holy One of Israel as flames to burn and devour the thorns and bryars.* It is spoke of Jesus Christ, the holy One of God; he shall be as fire to burn up wicked men. So *Heb. 6. The earth bringeth forth thorns*

thorns and bryars, good for nothing else but for the fire. The godly are compared to lilies, *Cant.* 2. 2. There are but few lilies in your fields, but in every hedge you have thorns and bryars; to note, that wicked men they are numerous as thorns and bryars: You may find wicked men in every place, upon every turn; as bryars in a hedge for number, so are wicked men that are ordained for everlasting wrath.

4. Wicked men are compared in Scripture to mire and dirt, *Isa.* 10. 6. *He shall tread them down as mire in the street*: *Isa.* 57. 27. *They are like the sea, casting forth mire and dirt*: You may not find dust of gold, or dust of silver in every place; but you will find dirt and mire every where: Now wicked men are called mire and dirt; to shew, that wicked men are every where: You can hardly tread a step from your dwellings, but mire and dirt will defile you; you can hardly go a foot from your habitations, but wicked men will meet you: And this shews the multitudes of them that are prepared for this place of torment.

Fifthly, Wicked men are compared to stones, *Mat.* 13. 5. Precious Pearls, if you seek them, you can hardly find one; but you cannot go from your doors, but you will see stones in the streets. *Mal.* 3. 17. Godly men are like Jewels, very rare, but wicked men are like stones in the streets, common and ordinary to be found: And they are called by these terms in Scripture, to signifie, as the vileness, so the numerousness of them that are to perish; that they are the greatest number in the world.

Sixthly, They are compared to fishes of no value,

Mat. 13. 48. And it is observable of fish, that there is no living creature in the world so increasing as fish, no creature on the earth so generative as fish; one fish will bring forth an hundred, which no other creature can do; and to these wicked men are compared, to shew, that they are the greatest number of all the men upon earth, that are ordained for this place of torment.

Seventhly, Wicked men are compared to vessels of wood, *2 Tim.* 2. 20. Now if a man have two or three pieces of plate in his house, it is a great matter; vessels of a noble metal, but few of them: whereas every man may have wood, and earth, and vessels of baser metal, they are common. Now Gods children they are called *vessels of honour*, and *vessels of gold*, and *vessels of glory*: to note, there is but few of them in the world, whereas wicked men, they are numerous and manifold. Thus by these comparisons, to which wicked men in Scripture are likened, it will appear, that they that are ordained to eternal torments, are the greatest number of men in the world.

4. A fourth reason is, Because the greatest part of men & women in the world live and die in those sins which lead to hell, this place of torment. Now if wicked men live and die without repentance, going on in a course of sin, they needs must end in torments, and must arrive at hell. *1 Job.* 5. 19. *The whole world, saith John, lies in wickedness*; meaning, the greatest number of men in the world, they live and die in their sins, *Phil.* 2. 19. *All men seek their own, but not the things of Jesus Christ.* All men, that is, the most of men, most men seek their profit,

profit, and seek their pleasures, and seek their whores, and seek their lusts; but few or none seek after Jesus Christ. Now if Scriptures tell you, that all, or most men in the world seek after their lusts, and after themselves, and live and die in their sins; it must needs follow therefore, that most men are ordained for hell, this place of torment.

5. If you would but single out all persons in the world, and look over all sorts of men what they are, and what they do, and how they live, you will see of all sorts and ranks of men, the fewest are saved. First, Look upon Kings and Nobles, the great and mighty of the earth, and of them Scripture tells us, *Not many mighty, not many noble are called,* 1 Cor. 1. 16. And I remember *Buchanan*, that was King *James* his Tutor, a *Scotch* man, when he lay a dying, he intreated a Noble man then with him, to tender his Allegiance to the King here in *England*, and withal to tell him this message, that his old Master *Buchanan* was going to that place where few Kings should come. I have read of another ancient Author, that saith, The pavement of hell is made up of the skulls of Kings, and bones of Noble men; his meaning is, that great and mighty men in the world, their estate and honours carry them so to sin, that the most of them miscarry, and fall into this place of torment. Hence it is that Christ himself tells us, *It is as hard for a Camel to go through a needles eye, as for a rich man to enter into heaven.* Then look upon learned men, cull out them; and how few of them shall attain salvation? 1 Cor. 1. 20. *Where is the Scribe? and where is the wise man? and where is the Disputer of this world?* there were

many of them, but what saith the next words? *The world by wisdom knew not God.* As if he should say, There are many Disputants, and great Scholars, and wise men in the world; yet saith the Apostle, *The world by wisdom knew not God*: that is, by all their scholarship, and all their learning, and natural wisdom, they fall short of knowing God in Jesus Christ; and so by consequence fall short of heaven. It is a speech of *Chrysostom*, preaching before a company of Ministers. I profess, saith he, I

Nescio an quis clericorum sit saluus.

do not know whether any Clergyman be saved: his calling is so weighty, his temptations so many, and their lives oftentimes are so bad. And elsewhere, *Nunquam periclitatur Religio nisi inter Reverendissimos*; Religion is never more in danger, than among the most Reverend. Nay, look upon all sorts of men, and the Scripture tells you, but few of all sorts shall be saved: Look upon all men in general, and should you but single out the drunkard from him that is sober, and the adulterer from him that is chaste, and the covetous man from him that is merciful, the hypocrite from the sincere, and the prophane from the godly, and should you have the one number go to heaven, and the other to hell, Good Lord! how would the number of adulterers, drunkards, and such prophane persons infinitely out-strip the number of sober, chaste, merciful, and godly livers? I intreat you therefore take heed, and do not flatter your selves; for the greatest number of men, they are ordained for hell, this place of torment.

Sixthly, This is apparent by the express Testimonies of Scripture, of which I shall urge three or four,

four, as *Mat. 7. 14.* *Wide is the gate and broad is the way that leads unto hell, and many there be that go that way; but strait is the gate, and narrow is the way that leads unto life, and few there be that find it.* There the Scripture tells us most go to hell, and the fewest to heaven. So *Luke 13. 23.* There were certain men asked Christ, *Lord, are there few that shall be saved?* Christ answers in these very words, *Strive to enter in at the strait gate, for many shall seek to enter, and shall not be able.* There are some that never seek Heaven, they shall never come there: there are many that shall seek, and shall not find Heaven; therefore you may guess by Christs answer, that but few shall be saved, but the most shall perish. So *Luke 12. 32.* *Fear not, little flock;* (the word in the Greek is more emphatical, and hath two Diminutives, *little, little flock*.)

to shew how little, little the flock *Μικροῦ ποσιν* is that shall be saved by Jesus Christ. So *Rom. 9. 21.* *Though the children of Israel be as the sand on the sea shore for multitude, yet but a remnant of them shall be saved.* Now this saving here hath no reference to the time of *Hezekiah*, but all *Judea* being over-run by the *Affyrians*, only *Jerusalem* was spared; nor to their deliverance from the *Babylonish* Captivity, as some expound it, though, I grant, it carries some resemblance thereto, that though many were there in Captivity, but few should come out; but this hath reference to their eternal salvation, that though the number of the *Jews* be as the sand on the sea side, yet but few of them should be saved. You that are Tradesmen, if there be a remnant left of a great

piece of cloth, you will pass over and dispense with that, the remnant is nothing valuable to the whole piece. Though the *Jews* were for number numberless, yet but a remnant of them should be saved; and if so, you may guess then whither the multitude must go.

Object. 1. What, say some, the most of the Creatures God hath made be damned, and to endure the torments of Hell? this cannot be believed, how can this be true? when it is said, *Gen. 15. 5.* God came to *Abraham* and told him, *Look towards heaven, and tell the stars, if thou art able to number them; and he said to him, So shall thy seed be.* God brought *Abraham* to the stars, many in number, and God told *Abraham* his seed should be as the stars, an innumerable company. Now, say they, did God promise this to *Abraham*, and yet most men be damned, how can this be?

Answer. 1. To which I answer, That this promise, *Gen. 15.* hath no reference to the eternal salvation of all *Abrahams* seed, only a promise in reference to an external mercy, that *Abraham* should have an innumerable seed, that should have an external admission into Church-priviledges, that should be accounted to God as a Church; and not as if they all should be saved. And that this is the meaning of it, you shall find it expounded by the Apostle, *Rom. 9. 6, 7, 8.* *They are not all Israel which are of Israel; that is, they shall not all be saved which are of Abraham or Jacobs loyns; Neither because they are the seed of Abraham, are they all children; but in Isaac shall thy seed be blessed: that is, in Christ shall all the Elect be saved. They which*
are

are his children in the flesh, these are not the children of God. As if he should say, It's true, *Abraham* had numerous seeds after the flesh, but these numbers are not all the children of God, because they meerly came of *Abrahams* loyns; but those that come from Christ, and have an interest in Christ, they only shall be saved by him, and not all *Abrahams* seed.

Ans. 2. I answer, That all *Abrahams* seed should be saved, cannot be the meaning of the place, because then this would cross other Scriptures, for other Scriptures say, *Though the number of the children of Israel be as the sand upon the sea shore, but few shall be saved*, Rom. 9. 27. And all that are of *Israel*, are not *Israel*. All that came of *Abrahams* loyns, and are Gods People by an external Covenant, shall not be saved.

Object. 2. Yea, but read 1 Tim. 4. 20. *God is the Saviour of all men*. Now, say they, if God be the Saviour of all men, how can your point be true, that most men shall endure the torments of Hell, and suffer the vengeance of eternal fire?

Solut. To answer this, I must distinguish of salvation: God may be said properly to be a Saviour two ways.

First, By giving an outward and temporal Salvation.

Secondly, By giving an everlasting and eternal Salvation. Now when it is said, *God is the Saviour of all men*, it is not meant in this sense, as if he would save the souls of every man; this salvation is confined to the Elect, Heb. 9. 28. and Heb. 9. 9. but it is spoken only of an outward and bodily sal-

vation ; that God is a God that saves the bodies of his people, and the bodies of wicked men from many dangers and deaths in this world. And that it is so meant here, I make it appear thus :

1. From the scope of the place, *He is the Saviour of all men.* The words before are, *We labour and suffer reproach.* The Apostle to bear up the hearts of Gods people under outward sufferings and bodily reproaches, tells them, *God is the Saviour of all men.* God delivers all men one time or other from many dangers that do attend them.

2. Because the Scripture tells us in this place of the saving of the Elect with another manner of salvation than he saves all men ; for read *verse 10.* *He is the Saviour of all men, especially of them that believe :* As if he should say, God saves all men from many dangers and diseases ; but after another manner he saves the godly and Elect that believe ; he saves them after a special manner : implying, that the salvation here spoken of cannot be meant of the salvation of the soul.

3. Because then this Scripture should cross other Scriptures. Other Scriptures say, All men shall not be saved by Jesus Christ. And it is a true rule in Divinity, that that cannot be the sense of one place of Scripture which thwarts or crosses the meaning of another ; the Scripture being indited by one and the same Spirit, speaks one and the same language in every place ; there is an Harmony, no jarring or disagreement betwixt place and place. Now when other places say, God will not save all, but most shall perish ; you may take it for granted, that this cannot be the sense of the place, that all shall have eternal salvation by Jesus Christ.

By

By vertue of this truth, I may here draw out eight several Instruction.

Use 1. First, Is it the portion of most men to endure hellish torments? Learn hence to see the unsoundness of that opinion held by the Church of Rome, That Universality is a note of a true Church; that cannot be, because the universality, or the most of men are damned, and must perish, therefore to make universality the badge of a true Church, is an unsound and ungrounded opinion.

Use 2. Secondly, This condemns the opinion of *Origen*, who held all men should be saved, yea, the Devils also, which is an opinion unsound and without any reason at all; for the Scripture is so far from saying all shall be saved, that it saith, the most shall be damned.

Use 3. Thirdly, Learn hence, That it is not safe to follow a multitude, to make the multitude a rule and bias to your actions; because number hath not always truth on its side, many times the multitude are in a wrong way: therefore take heed of saying, you will walk in such a way, because the most do it; for then you walk in that way that leads to hell; for the most shall go thither.

*Si turbam imitari
volueritis, inter
paucos angustam
viam ambulantes
non eritis. Aug.*

Use 4. Search and try your hearts, whether you are in the number of the most men and women that shall perish: I put you upon this tryal, and you will ask how you may do it? I shall give you a brief discovery therefore, that if you do as the most do, you may be sure, you shall go where the most go. Now look over your ways, the most have their
tongues

tongues tipt with oaths ; have you so ? the most have their mouths full of lies ; have you so ? the most make no conscience of the Sabbath , do you so ? the most are profane, the most follow their lusts ; do you so ? Then take this as a dreadful doom to you, you shall go where most go, to a place of torments, there to abide for ever. Therefore I intreat you, lay these notes of tryal upon your hearts, to see if you are among the greatest number ordained to perish or not.

Use 5. Learn hence, not to be offended at the fewness of the number of believers, though the number be but few that are saved ; and the number damned many , yet it is better to be saved with a few, than damned with many. *Agonaldus* a Hea-then Prince, being taken prisoner by the Emperor, and being in his Court, he saw thirty six poor men, but few in number, and poor in habit ; asking the Emperor, who those poor men were ; he answered, they were the followers of Jesus Christ. Are they so, saith he ? hath Christ such poor followers, and hath Christ no more ? Then surely I will never follow Jesus Christ : The poorness and fewness of Christs followers, did make him stumble at Christ, that he would not come on to embrace Christianity. How many men are there that stumble at these thorns ? though they see Ministers, some of them strict in their lives and preaching, and some people precise in their walkings ; yet most of our neighbours love good company to drink now and then ; and to be jovial and merry now and then : therefore we hope we may do as the most of our neighbours do : and this boulders many in a course
of

of wickedness and profaneness, which makes an open way and passage to hell.

Use 6. Do the most of men perish? Then what matter of lamentation is here for those that are delivered from those hellish torments, over the number of them that are to perish for ever: Here I might call for floods of tears. O all you, that are delivered and redeemed from wrath to come; all you that have escaped these torments by justification through Christ; O come and lament over the multitude of men that are to endure everlasting fire to all eternity. *Xerxes* being in the head of an army of ten hundred thousand men, went to the top of a high mountain, to see his Army march by; and seeing such a number of men marching along, he fell a weeping; his Nobles being by, askt him why he wept: O saith he, I weep for this, to think that within a hundred years there will not be one of all these gallant men alive; did a Heathen mourn to think of this? how should you Christians mourn; that you may see hundreds, and thousands, and millions in the world; and yet most of these shall within a few years, not only be in their graves, but in hell also? O mourn and lament for this, that the greatest number of men in the world are appointed to be cast into the torments of hell.

Use 7. Let this rouze you from security; for if the most are damned, why may not you be in that number? If the most are damned, how can you prove that you are of the fewest number that shall be saved? *Chrysostom* askt this question in a publick Sermon of his once, How few are there, think you, in the City of *Antioch* that shall be saved? And it

was

Quot esse putatis in civitate nostra Antiochia qui salventur? Infestum est quod diximus sum, dicam tamen, non possum in tot milibus 100 invenire qui salventur; quin de his dabito.

was thus resolved: In this great City of *Antioch*, where there are one hundred thousand persons and above, I hardly (saith *Chrysostom*) in all my observation, can discern a hundred that look after Jesus Christ; and of these hundred, I have great doubt that many of them are unsound towards

God. Rouze up thy secure heart, O thou deluded sinner; thou livest in *London*, where haply there are many thousands that profess Jesus Christ, but God knows how few shall be saved by him. Therefore let thy conscience be awakened, and thy spirit fearful within thee; lest thou be found among the greatest number that shall everlastingly perish, and endure the torments of the damned.

Use 8. Learn hence not to harbour any ill thoughts against the mercy of God, or the merits of Jesus Christ; there is no fault in Christs blood, no fault in his sufferings, no fault in Gods mercy, that most men perish; but the fault is in thy self, and thy sins; therefore blame not God or Jesus Christ: And this puts me upon handling the next Query, which is the eleventh; having proved this, that the most of men shall endure the torments of hell. Therefore,

Query 11. It may be enquired, How can this stand with the mercy of God, that the most of men and women he hath made shall be damned? This is a Query that hath puzzled the *Arminians*, and *Origen*; he could not conceive that God should be a merciful God, to let so many men perish as the word

word of God holds forth. Beloved, you see clearly from Scripture it is true, without any gainsaying at all; yet it behoves me as a Minister to speak somewhat to you, to labour to vindicate my Lord and Master Jesus Christ; that though this be true, that most of men and women shall be damned; yet this doth no way impeach the mercy of God, or merits of Jesus Christ: And this I shall lay down in five or six particulars.

1. To you that make this Objection, I would say as the Apostle doth, *Who art thou that dost cavil with thy Maker, or repliest against thy God?* Rom. 9. 21. *Shall the potter say to him that fashioned it, why hast thou made me thus?* There the Apostle makes this Comparifon: If the potter makes a contemptible vessel of clay, will the pot say, why hast thou made me thus? the potter will not take this carriage of the pottherd well. Now God hath a greater power over man, than the potter hath over the pottherd; and if the clay must not say thus, you ought not to reason against God, why hast thou damned me, or why am I not saved? this is a strain the Apostle argues against, that the Lord will not bear; you must not open your mouths against God for this. But,

Secondly, God damns no man, but there was sin in that man that deserved a greater damnation than God inflicts upon him, and therefore you cannot charge God of any cruelty. Rom. 9. 22. *What if God willing to shew his wrath, and to make his power known, endured with much long-suffering vessels of wrath, fitted for destruction?* God sends no man to hell before he by his sin was fit for hell. Wicked
men

men they shall be damned, they are vessels of wrath fitted for hell : shall not God send them to that place they are fit for ? They that sin upon earth, and dishonour God upon earth, and make sin their pleasure, they are not fit for heaven ; heaven would be a hell to them : they that love not duties upon earth, they will not love them in heaven. Now how can you open your mouth against God, when he tells you, he hath born with you many a year haply, before you were damned, and when he throws you there, he tells you you are fitted for hell (if it be your sad portion to be there ?) Therefore we cannot charge God of unmercifulness, because the Lords damns no man, but it is sin in him, that makes him fit for hell, and whereby he becomes a vessel of wrath fitted for destruction.

Thirdly, What stands with Gods decree doth well stand with his mercy ; but it stands with Gods decree, that most men should perish, therefore it crosses not his mercy. For this is a sure rule, the decrees of God cannot clash with any of his attributes, and mercy being one of his attributes, the decree crosses not that, for then God should war against himself ; which cannot be imaginable.

Fourthly, For God to damn the most of men, it is so far from impeaching his mercy, that it doth set a greater lustre on the mercy of God to the Elect than otherwise. *Rom. 9. 22, 23. What if God, willing to shew his wrath, and to make his power known, endured the vessels of wrath fitted for destruction : and that he might make known the riches of his grace unto the vessels of mercy, which he hath prepared for glory ?* As if he should say, What, doth damnation of souls

souls impeach Gods mercy? No, it declares Gods mercy, that God might shew the riches of his grace to all the vessels of mercy, to all the Elect of God, that so many should perish, and yet they are saved.

Fifthly, God would shew more mercy, if he should save but one man in the world, then he would shew extreme justice in damning all the world. If God should save but one man in the world, therein he would shew much mercy, because that one man deserves not salvation, and deserves not to be freed from hellish torments; and if God should damn all the world, God did not shew extreme and rigorous justice, because *all the world have sinned, and fallen short of the glory of God.* All the world have fallen short of glory and heaven, so that if God should damn all, he would not be an unjust God. And therefore for man to cavil against the mercies of a God, what is this but to be imperious with thy Maker? what is this, but with the Papists, to plead, as if works should merit heaven, and provoke God to save, and not to damn us. Whereas you see it is mercy in God, if he save but one; it is just in God if he damn all; therefore God in saving as many as he saves, it is mercy; and if he would save but few, it is mercy still; and if he save but one, it would be mercy still; therefore the mercy of God is greater in saving so many as he doth. God was bound to save none of his creatures. God should not have been unmerciful, had he never diffused one drop of his bounty, but kept and enjoyed his goodness within himself, as he did before the creation, he is not bound to communicate it to any.

Use

Use 1. How should this be for conviction to thee, that hast harboured ill thoughts of God? Thou hast harboured ill thoughts of God, for laying upon thee bodily afflictions, whereas thou seest, thou art not to harbour an ill thought against God, if he should lay hell, and the weight of his wrath upon thee, and scorch thy soul in fire and brimstone; therefore how should this check thee? Thou hast had the gout or stone, or some other affliction in this world, and thou hast thought God a hard Master, and charged God foolishly for thus doing; whereas you see, if God cast you into hell, you must not charge God. It is the speech of an Author, Lord, make me miserable upon earth, I will yet say, thou art a merciful God still; nay cast me into hell, I will acknowledge thy mercy still; nay in the lowest pit of hell, I will yet say, thy mercy extends to me still: for my sins have deserved more torments than a hell can lay upon me. Why, Beloved, were our natures able to lie under more torments than the Devil can inflict, sin deserves it; and therefore God is a merciful God, that inflicts no more upon you.

Secondly, Have the damned no cause to think ill of mercy? Oh then, What cause have you to acknowledge, and remember the greatness of the riches of his mercy, who are freed from damnation, who are delivered from wrath, and who are called to obtain salvation by Jesus Christ? *Eph. 2. 5, 6, 7.* You have greater cause to advance the mercy of God, than the damned have, though they have no cause to open their mouths against his mercy.

The twelfth Query follows.

Query

Query 12. Whether there be any other place of torment after this life, for the souls of men and women to be tormented in, besides hell? And here I deemed it meet to handle this, because the Papists, to take you off from the thoughts of hell, hold that there is a Purgatory, which they say, is a place of torment after death, under ground, above hell, in which there is fire as terrible almost as hell fire, wherein as in a prison or Goal the souls of people must continue for a time, that those may be purged after this life, that were not fully purged in this life, and so being purged, may be fit to enter into heaven. And that the souls of good men go not to heaven directly when they die, but into Purgatory, and there are tormented, some ten, some twenty, some an hundred years, and there are purified, and afterwards go into glory. This *Bellarmino*, the great stickler for the Papists, writes much of. The rise of this opinion was this, It began in the year after Christs birth 595, and was first raised by Pope Gregory the first, who held, that for certain little faults, or venial sins, they must be there in fire, before the day of Judgment. And to maintain this fire of Purgatory, the Papists gather great heaps of straw, some light and flashy Arguments from Scripture. The first Scripture (and the chief of all) that they seem to fasten this upon, is 1 Cor. 3. 12, 13, 14. *Other foundation can no man lay, then what is laid, Jesus Christ: and if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every mans work shall be manifest, because it shall be revealed by fire, and the fire shall try every mans work, of what sort it is: if any mans work be burnt,*

he shall suffer loss, yet he himself shall be saved, yet so as by fire. Here the Papists think they have an undeniable ground to prove this: He shall be saved, yet so as by fire; that is, say they, he shall go into Purgatory fire, and that shall save him from hell fire, and he shall come to heaven a little while after. Before I give you the sense, I shall take off their plea, and shew that by fire is in this place is not meant the fire of Purgatory, and that for these reasons:

First, If they take fire in this place properly, they must take the other words, *wood, hay, stubble* so too: But these cannot be properly, but Metaphorically spoken; therefore fire must be so also.

Secondly, It is said here, that the fire shall burn the work, and try the work, *every mans work shall be burnt*, not the person: but Purgatory fire burns not the work, but the soul, therefore cannot be taken in that sense.

Thirdly, It is said here, that by fire every mans work shall be manifest: the fire here spoken of shall manifest mens works, but what is done in Purgatory fire is not manifest, we know not what is done there, therefore certainly this fire cannot be Purgatory fire, because this is a manifesting fire, therefore it must be some other fire.

Fourthly, It is said, *Every mans work shall be tried*: but Papists themselves say, that every man shall not be in Purgatory; for the Martyrs shall not go thither.

Fifthly, Here the work-man loseth his work, but in Purgatory there is no work lost, as they make it.

Now

Now to give you the scope and sense of these words. *If any man build on this foundation gold, silver, precious stones, wood, hay, stubble, &c.* By this foundation is meant Jesus Christ, by the builders are meant Ministers, and Ministers are held forth as of two sorts; some that build gold, silver, precious stones, others that build wood, hay, stubble: that is, there are two sorts of Ministers; some preach Jesus Christ, and make him their foundation, yet they lay wood, hay, and stubble, that is, they preach corrupt and base doctrine in lesser matters: there are others that lay gold, and precious stones; that is, there are other Ministers that preach true and sound doctrine, keeping to Jesus Christ their foundation. Well then, the Text saith, every mans work shall be tried, the bad burnt, yet the man saved, and yet so as by fire; by fire in this place is meant, the fire of the Word and Spirit; and it is an expression in allusion to a Refiner, that as the Refiners fire doth consume the dross from the good metal, and sever the dross from the gold; So the fire of the Word shall consume erroneous opinions and unsound doctrines, (which are here called wood, hay, and stubble) and shall burn up these drossie and corrupt opinions; and when the fire of the Word shall consume these errors, the man that held these, being reformed by the Word, it may be he may have his soul saved, if by his reformation he leave his error; this is the genuine sense of the place. And it is not strange the word is called fire, the Lord himself calls it so, *Jer. 23. 29. Is not my word even like fire,* saith the Lord, *and like a hammer that breaketh the stone?* And so *Jeremiah* tells us, *that the word with-*

in him was as fire in his breast. And so it is common in Scripture, that the word of God is called fire; and here it must be so taken in this place, for the fire of the word, that as fire will sever your dross from your good metal, so the fire of the word will consume all unsound Doctrines, and sever between error and sound doctrine.

Many other places the Papists have to maintain this place of Purgatory; as *Mat. 12. 32.* Where it is said, *That he that sinneth against the Holy Ghost, shall neither be forgiven in this life, nor in the life to come.* Now by life to come, say they, is meant Purgatory, and the man that sins that sin, he shall neither be forgiven here, nor shall the fire of Purgatory refine him from that sin. I answer, By the *world to come* is not meant any time presently after death, but it hath reference to the day of Judgment; that the man that sins that sin, shall neither have pardon here, nor at the day of Judgment. For so, *world to come* is used in Scripture. *Luke 20. 35.* *The children of this world marry, and are given in marriage; but they that shall not be counted worthy to obtain another world and the Resurrection from the dead, neither marry, nor are given in marriage.* Here the world to come Christ makes it the beginning of that time, when the dead shall arise, which is the day of Judgment. So that by *world to come* is not meant a time wherein the souls of men shall lie in Purgatory; but that time when Jesus Christ shall come to judge the world, and at that time he that sins against the Holy Ghost shall not be pardoned, but he will condemn him to hell for that sin. Again

Second-

Secondly, The *world to come* holds not forth a Purgatory, but it is to be taken in an exclusive sense: He shall not be forgiven in this world, nor in the world to come, that is, he shall never be forgiven. And so *Mark* expounds the place, *Mark* 3. 29. *He that blasphemeth against the Holy Ghost, shall never have forgiveness, but is in danger of eternal damnation.* Here *Mark* expounds this place, that it is the very same with that Phrase, never to be forgiven, and therefore no place for the Papists to have footing, as if life to come here, would maintain their Purgatory; thus much for their Objections.

I shall now lay down Reason and Scripture against this opinion: and first for Reasons.

Reas. 1. There can be no such place of torment as a Purgatory: why? Because such a place as this would be a great derogation to the merits and sufferings, and to the blood of Jesus Christ; as if Christs blood could not purge the soul from the guilt of all sin, but we must have the fire of Purgatory to do the work, 1 *Joh.* 1. 7. *We are cleansed by his blood from all our sins*: Christs blood is a Christians Purgatory: *Heb.* 1. 3. *We are purged by his blood*: Now should this be granted, it would much derogate from the efficacy of Christs blood, as if he could not purge away the sins of man.

Reas. 2. This would derogate from the satisfaction of Jesus Christ, as if Christ had not fully satisfied the wrath of his Father; but notwithstanding that, a man must first be purged before he can come to heaven.

Reas. 3. It lays cruelty to Gods charge: that he should torment his children for sins already pardoned.

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Reas. 4. This would lay extreme injustice upon God, to have double satisfaction for one fault. For Jesus Christ giving God the Father satisfaction for all the sins the Elect had done against him, should God the Father punish the Elect in Purgatory, he should be unjust to punish a man for that sin in Purgatory, for which Jesus Christ hath given him ample satisfaction.

Reas. 5. Hereby there would be a traffick made of pardons, as we see is done in the Church of Rome. And therefore for these reasons it cannot be yielded to that there should be a place of torment for the Elect, after this life is ended.

The Scriptures likewise against this are many, as *Phil. 1. 23. I desire to be dissolved, and to be with Christ.* The Apostle tells us clearly, that after he was dissolved, he should be with Christ; therefore the Primitive Christians did not celebrate the day of their birth, but the day of their death. So *Eccles. 12. 7. The body goes to the dust, and the spirit to God that gave it.* It did not go to Purgatory, but to heaven presently: when the body of an Elect man is dead, it goes to the grave, and his Spirit, his soul, to God that gave it. So *Luke 16. 23. After Lazarus died, he was carried by Angels into Abrahams bosom.* And so the Thief upon the Cross, *This day shalt thou be with me in Paradise.* He did not go to Purgatory, but to Paradise; and by Paradise is meant heaven, if you compare that place with *2 Cor. 12. 3. I was wrapt up into Paradise, the third heaven,* where Jesus Christ is in glory. So *2 Cor. 5. 6, 8.* Many more Texts might be named to overthrow this ungrounded opinion: Besides there shall be

be many at the day of Judgment on earth who shall never come to Purgatory: therefore there is no such place.

Is there to other place besides hell to torment persons in? Is there no Purgatory fire to purge away your sins you have committed here, then this administers a double Use.

Use 1. First, For comfort to you that are godly: Never fear torments when you are to die. I profess, I would, not be a Papist for all the world, were there no error but this in all their doctrine, that when I am groaning upon my death bed, under some tedious disease, I shall consider that after I am dead I must go burn in fire for ten, twenty, an hundred years; death would be a terrour to me, to think that I must go into a fire for a thousand years, though I escape hell. O the uncomfortable doctrines these villanous Papists preach, to keep the consciences of their hearers in horror! but you that are the Elect of God, take you comfort, when you are upon your death bed, my soul for yours, you shall never be tormented, the flame shall never touch you, but you shall go to God, you shall enter into glory.

Use 1. Secondly, Let this astonish all you that are wicked, for as soon as you are dead, you shall go, not into Purgatory, but into hell, where a fire kindled by the breath of the Lord shall burn you forever: No better place than this is provided for thee, when thy soul and body parts asunder.



SERMON VI.

MATH. 10. 28.

But rather fear him which is able to destroy both body and soul in Hell.

THE Doctrine I raised from these words, was this,

Observ. *That the Consideration of this, that God hath an absolute Authority over men and women to cast their bodies and souls into Hell, should work in the hearts of his own people an awful fear of him.*

In the prosecution of which, I have resolved many Doubts. I now proceed to what further remains to be spoken of about this subject. I am come to a thirteenth Query, and that is,

Query 13. Whether Jesus Christ did personally descend into Hell, this place of torment, yea, or no? There are variety of opinions about this point. I shall according to my weak measure lay down that which

which may be most agreeable to Truth and Scripture: and afterwards lay down the Scriptures, which do cause some men to think that Christ did descend into Hell; this place of the Damned.

For answer to this therefore, I shall lay down this assertion, *That Jesus Christ did not descend into Hell, that place of the Damned.* And this I shall confirm by three Scriptural Reasons. As,

First, Christ did not descend into Hell, because *Luke* (that was the most exact Historian of all the Evangelists) that did declare exactly to the end, all things that Christ either did, or suffered, he doth not mention this action of his going personally into Hell. Yet *Luke* tells us, *Chap. 1. vers. 3. I know all things from the beginning that Jesus Christ did:* compare *Acts 1. 1.* Now if Christ had gone down into Hell, the place of the Damned, this being so considerable an Action, doubtless *Luke* and the other Evangelists would never leave out that, they having spoken of things less considerable, done by Jesus Christ,

Secondly, If Christ did descend personally into Hell, he must either descend in body or in soul. Now his body could not go into Hell, for that was laid in the grave that very night by *Joseph of Arimathea*, and the Text saith, *Mat. 12. 40. As Jonas was three days and three nights in the Whales belly, so shall the Son of man be in the bowels of the earth:* And for his soul, that could not be in Hell, for it is said, *Luke 23. 24.* Christ said to the Thief upon the Cross, *This day shalt thou be with me in Paradise.* Now how could Christ say to the Thief, this day thou shalt be with me in Heaven, if his soul did not

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go thither; therefore neither body nor soul being in Hell, Christ was not there.

3. Because there was no end why Christ should do thus. Now Christ would never do an action to which there was no end annexed for good. There was no end appeared why Christ should go down into Hell; for if Christ had gone down, it must be for one of these three ends; either (as the Papists hold) to bring souls out of hell; or to make further satisfaction for the sins of his people upon earth; or else it must be to vanquish and overcome the Devil: now neither of these three could be the end: for first, it could not be Christs end in going into hell, to fetch souls thence: Why? because this is a rule in Divinity, that souls that are once in hell, shall never come out thence. *Luke 16. 26. saith Abraham, there is a great gulf between us and you, that they that would come from us to you, cannot.* After death there is no redemption, after death there is no repentance; or hopes of mercy when once a person is in hell. This cannot be his end therefore, because he cannot be saved that is once damned.

2. That Christ should make further satisfaction for the sins of the Elect, this could not be the end; because Christ had fully satisfied Gods wrath in dying upon the Cross. Therefore we read *Joh. 19. 30.* When Christ took gall and vinegar to drink, he cryed out, *It is finisht*: The work of your Salvation was finisht by Christ Jesus in dying; therefore Christ need not go into hell to do farther work for your Redemption.

3. Christ had fully vanquisht the Devil by dying upon the Cross, *2 Col. 15. He spoiled principalities and*

and powers, and triumphed over them in the same Cross: The Apostle knew Christ had overcome the Devil in dying, else he could not thus triumph over the Devil in subduing of him. So *Heb. 2. 14. Christ by dying, destroyed him that had the power of death, i. e. the Devil:* So that Christ need not go to hell to destroy the Devil, for upon the Cross he had done it. Therefore these reasons may confirm you in the belief of this, that Jesus Christ did not descend into hell, this place of the damned.

Now there are four Objections or Arguments, that they that hold Christs descension into hell urge against this. As first,

Object. 1. Will you hold that Christ did not go down into hell? Is not this an Article of our Creed? Doth not our Creed say, Christ was born and descended into hell, and the third day he rose again from the dead? and are not the Articles of our Creed true? To this I answer.

Answer. It is true indeed, that which we call our Creed doth say so; that Christ did descend into hell, but I know not for what reason it should say so; It is both disagreeable to Scripture and Reason. And I remember that learned Author Mr. *Perkins* writing upon that Article in the Creed, in his expositions of them, saith he, I have seen threescore Creeds of the most ancient Council in several Authors, and in those threescore Creeds this clause was not in: but saith he, how it came to be foisted in, whether by negligence, or corruption of the times, or by the insinuation of Papists, I know not: but only thus, Christ was buried, and rose the third day, and no more: this (if you read his book) you may

may find at large; and so divers of the learned Fathers, they utterly deny this Phrase. And in the Council of Nice, and other Councils, they have condemned this clause as *Erroneous*, so that though it be a particle of our Creed, yet if it be not according to Scripture, I wish it were expunged; though I confess in the Creed, the Articles of the Faith are compendiously gathered together, and all in the Creed true but this. Indeed, Interpreters that go to excuse this Phrase in the Creed, say, that this place doth not mean hell the place of the damned: but Christ descending into hell; that is, was captivated under the power of death three days, and so mitigate the Phrase, to have it still kept in: But, Beloved, though Scholars that understand the Greek word know, that the word which in the Greek signifies *hell*, signifies the *grave* also; yet other men ignorant in their judgment, seeing this phrase there, can think it to be no other place than hell; and so it doth a world of hurt, and corrupts mens judgments more, or 2. When it is said, Christ descended into hell, the generality of Interpreters give this meaning of it; say they, Christ did not go down into hell locally, but virtually; that is, say they, Christ did endure upon the Cross somewhat equivalent to the torments of hell; he lay under the wrath of his Father, and it is the chief part of hell torments, to lie under the wrath of an incensed God: So that Christ went not down into hell in his person, body and soul; but virtually; that is, he suffered somewhat equivalent to the torments thereof: But as I said before, in such times as these, it will be the wisdom of them that are intrusted

trusted in matters of Reformation, to alter the word, or else to expunge it.

Object. 2. A second Objection the Papists urge, and that more strong, is mentioned, 1 Pet. 3. 19, 20. *By which he went and preached to the Spirits in prison, which sometime were disobedient; when the long-suffering of God waited for them in the days of Noah.* Hence the Papists argue; say they, this Text is plain, that Christ went and preacht to the Spirits in prison; that is, Christ went into hell, and preacht a Sermon to the damned there, and delivered abundance of men from thence. How much this Scripture is abused, you may easily imagine. To give you the true sense of the place, read the context: the Text saith, *Christ being put to death in the flesh, was quickened in the Spirit*: that is, being put to death in the flesh, he was revived by the Spirit in his divine nature; *By which Spirit, he went and preacht to the Spirits in prison*: By prison is meant hell, as Rev. 20. 7. by the *Spirits in prison* are meant the wicked men of the old world; who are called Spirits, because they were then in hell, and had no bodies, only souls: compare Heb. 12. 23. Now mark the phrase; *Christ went and preached to the Spirits in prison, that were sometime disobedient.* The meaning is this, that Jesus Christ by his Spirit in the Ministry of Noah, did preach to the old world, who were then upon the earth, but were now when Peter wrote this Epistle, in hell; as 2 Pet. 2. 5. 1 Pet. 4. 6. So that this doth not any way hold forth, as if Christ went, and preached in hell to wicked men; but only this, that Christ preached by his Spirit in the days of Noah, in No-
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abs Ministry, to the old world, that were then living, but were now in prison, now in hell. And so the words afterwards tell us when this word was preach't; *when the long-suffering of God waited in the days of Noab, while the Ark was preparing*; this time of Christs preaching, was when the Ark was preparing; and therefore how grossly is this Text abused by the Papists, that would put this gloss upon it!

Object. 3. Thirdly, Another argument they have is from *Acts 2. 31.* with *Psal. 16. 11.* *Thou shalt not leave my soul in hell, nor suffer thy holy one to see corruption.* Here, say they, the Scripture saith, Christs soul went into hell, but God would not suffer it to lie there, though it was there for some time: I answer, That by soul in this place is meant the body of Christ. And so the word *soul* is often taken in Scripture. As *Gen. 46.* *There went down into Egypt seventy souls*, meaning seventy persons, or seventy men. So *Rom. 13. 1.* *Let every soul*, that is, let every man *be subject to the higher powers*: the spiritual and immortal part of man put for the whole man. So *1 Cor. 15.* *The first man Adam was made a living soul*, or a living man, had a living body. The soul here must be taken for the body; *Adam* was made a living soul, or a living man. So that this word in the Scripture is taken often for the body as well as the soul. And that it is so taken here, appears by the foregoing words, *This be spake of the Resurrection.* Now the body only rose, the soul did never die, and therefore clearly the *soul* here, must be spoken of the rising of the body. Well then, by soul is meant the body; but what is meant by

by hell? *Thou shalt not leave my soul in hell*: Hell doth not always signifie the place of the damned, though sometimes it doth so; but hell here signifies the grave, and so when the Apostle saith, *Thou shalt not leave my soul in hell*, that is, thou shalt not leave my body in the grave: and so the next words expound it, *Nor suffer thy holy One to see corruption*. Though other men shall lie in their graves, and rot there: yet thou wilt not suffer my body, saith Christ, to corrupt and lie in the grave, and rot there, because his body was the third day to rise again. See *Acts* 13. 35, 36. This Text therefore being understood according to the intent and scope thereof, will no way strengthen the Papists in their opinion of Christs descension into hell.

Object. 4. Fourthly, Another Argument they urge, is from *1 Pet.* 4. 6. *For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but might live according to God in the Spirit*. Now say the Papists, here the Scripture tells us, that the Gospel was preacht by Christ to dead men, to the damned men in hell, who are dead, the Gospel was preached to them, that they might live to God; that damned men might come out of hell, and be saved: thus they expound the place. But now to give you the true sense of the Text. Some by dead in that place understand, those that are dead spiritually, though they lived naturally, that though they lived a natural life, yet were they dead in their sins and trespasses: for so the Scripture calls living men, dead men, if they are wicked men, as *1 Tim.* 5. 6. *She that liveth in pleasure is dead while she liveth*. So

Rev.

Rev. 3. 1. *They had a name that they lived, yet they were dead.* So in this place I say, some men expound the words, the Gospel was preached to them that were dead, that is, the Gospel was preached to wicked men, that were alive in a natural life, yet dead in their sins; and that this Gospel did convert some of them, and that they should be judged according to men in the flesh, yet live to God: but I take not this to be the genuine sense of the place, but rather think, that *Calvin* and *Piscator* go more near the scope of the Holy Ghost. And they say, that by dead is meant the same with that mentioned, Chap. 3. Verse 19. to wit, those of the old world, who then were dead; that the Gospel by the Ministry of *Noah* was preached to the old world, while they were living, but when *Peter* wrote this Epistle were dead. And this Gospel was preached to them, *that they might be judged according to men in the flesh*, that is, the Gospel was preached to some of the old world, who though they were judged in the flesh, that is, destroyed by the flood in their bodies, as all men know; yet some of them by the preaching of *Noah* were converted, and did live to God: this is their exposition. Now, this hath no ways reference to Christs going down into hell; for the word saith not, that Christ went down, but that the Gospel was preached to them by the means of *Noahs* Ministry, by which means some of the old world were saved, and all were not damned.

Thus much I have insisted upon this, because there were so many places of Scripture the Papists bring to strengthen this opinion, and you see how likely the Scriptures are, they ground it upon. And upon

upon this I would give you this Caution. To take heed of receiving an opinion, because at the first view the maintainers of that opinion will urge Scripture. Beloved, If a Papist should talk with many of you about Christs going to hell, and urge these Scriptures to you, haply you would not be able to answer them; yet it doth not therefore follow, you must presently be of their mind. There is no erroneous man in the world, but he makes the Scripture as a thing to warrant him in his opinion: therefore take heed, I say, of believing every opinion, though the maintainers may urge some Scriptures to prove it, until you have well considered of the opinion it self, and tryed it by Scripture. But I pass this.

Is this then found out for a truth, that Christ did not descend into hell, the place of the damned, though thus laid down in the Creed?

Use 1. Then first learn hence, that though Christ did not go down to hell, yet he suffered a great part of the pains and torments of hell upon the cross for thy sake, which thou must have suffered in hell, if he had not suffered all this; thou must not therefore undervalue Christs love, because he did not go into hell for thee, for he underwent a great part thereof in lying under the weight of sin, and his Fathers wrath, for thy sake.

Use 2. That though Christ did not go down to hell, yet he hath suffered enough to free and keep you from hell. *Col. 2. 14, 15. Heb. 2. 14.*

Use 3. Take heed how you understand that Article of your Creed of Christs descension into hell: For if you understand it of Christs personal going
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into the place of the damned, it is an untruth; but if you understand it of Christs virtual descension, in suffering somewhat equivalent to the torments of hell; this may be a truth. And thus much be spoken of the thirteenth Query, Whether Christ did personally descend into hell or no?

A fourteenth Query follows, and that is.

Query 14. Whether there be properly fire in hell, yea or no? And, Beloved, I deemed this a very needful point to speak of, the more to affright you out of your sins, that if love cannot, the fire might. And about this Query, I confess there are variety of opinions; the most I have consulted with about this point, they give in this determination, and I believe most agreeable to the truth: That as for the present we know not where hell is, so where ever it be, for the present there is no fire in hell; but at the day of Judgment, when Christ shall come to Judgment, he shall come in flaming fire, and then this fire shall burn the wicked to all eternity. Though now there be no fire in hell, yet after the day of Judgment, the Scripture will give some hints to prove, that there shall be a substantial fire, in which the wicked shall be burned for ever.

Si in igne damnabit reprobos, quare non in igne cruciabit damnatos?

It is the speech of *Gregory*, If, saith he, God when he damns the wicked at the day of Judgment, will condemn them in fire, why shall not God continue that fire to punish the ungodly for ever? he could see no reason, but after the day of Judgment there should be a fire. I know divers Divines hold there is a fire now burning, but that I believe can hardly be made

out

out by the Scripture. Though its true, the Scripture speaks of eternal and unquenchable fire; yet those may be allegorical speeches to set out that they shall be scorched by the wrath of God, that shall torment the soul, as fire doth the body. Others again hold, that when the body is in hell, as there is a worm of Conscience to torment the soul; so there shall be fire to burn the body. It is the note of a Divine I have read: As, saith he, we cannot tell now, where the place of hell is, so we cannot tell now whether there be fire in hell or no; but at the day of Judgment, we shall then know where the place of hell is, and then we shall the better know whether fire be there or no: but in all likelihood hell will be upon earth; the godly shall be taken up into Heaven, and there the wicked shall be tormented with fire; where they have made it the place of their sin, there God will make it the place of their judgment; and that when Christ comes to Judgment, the world shall be kindled by the breath of God to all eternity.

Object. The fire is not corporeal, because it shall afflict the soul; for whatsoever is corporeal, works by touching; which cannot be between the soul and a corporeal fire.

Reas. 1. It may work by a supernatural virtue, although not by a natural; and though there be not a quantitative touch, yet there may be a touching in respect of essence and virtue.

Quicquid agit per contactum, non potest agere in Animam.

Ref. 1. Potest agere virtute metaphysicâ, etsi non physicâ; licet non sit contactus quantitativus, tamen potest esse contactus essentialis & virtutis.

2. *Ignis infernalis consideratur dupliciter. 1. ratione sui. 2. ratione agentis principalis, cuius est instrumentum, & sic potest agere in animam.*

2. Hell fire may be considered two ways, first in it self, secondly in respect of the principal agent, whose instrument it is, thus it may work on the soul; as heat hath a power of making hot from nature; but from the soul it hath a power whereby nourishment is turned into our substance. And although *Austin lib. 21. de civit. Dei cap. 10.* doubteth whether the fire now be corporeal fire, yet he doubteth not but after the resurrection it should be corporeal.

But, Beloved, though there shall be fire in hell, yet I give you this to note, This fire is very unlike the fire that burns in our chimneys: if you should take it so properly, then other words must be taken properly too, as *worms, brimstone, &c.* And it is unlike it in many properties.

Cremationem habet, lumen non habet: Item, vim comburendi retinet, illuminandi amittit.

As first, Our fire hath light as well as heat; but the fire of hell, saith *Gregory*, it hath heat indeed to burn a man, but it hath no light; in the fire of hell there shall be *blackness of darkness* for evermore, *Jude 13.* The Poets described it by *Cimmerian darkness*, a territory in *Italy* betwixt *Baie* and *Cume*, where the *Cimmerii* inhabit, so environed with hills, and overshadowed with such hanging Promontories that the sun never comes at it.

Again, our fire whatever it takes hold of, it consumes and turns to ashes; but the fire of hell is not of that nature; thou shalt be ever burning, yet never

ver consumed. It were well for a damned man, if the fire of hell would burn him to ashes; but this is his misery, The fire of hell shall ever burn thy body, yet never consume thy body; thou shalt be ever dying, yet never dead: our fire consumes and spends whatever is put into it, but thy body shall not be consumed in hell.

3. Our fire is kindled by man, and can be quenched by man likewise; he that made the fire, can quench it if he please, but hell fire is not kindled by man. For *Isa. 30. ult.* *The breath of the Lord like a river of brimstone, (shall kindle it for ever:* and *Job 20. 26.* Nor can it be quenched by man, therefore called unquenchable fire by *Luke*; *they shall be cast into unquenchable fire.*

4. Our fire hath not that terrible power to torment as the fire of hell hath: our fire, as *Policarpus* saith, is but like fire painted upon a wall, though you may see the picture of fire, it will not burn you; but the fire of hell is of a tormenting power, punishing the body with pains intolerable. Now to winde up this in a short Application.

Use 1. Is it so, that it is disputable whether there be fire now in hell or no; though its probable there shall be? Then let this be our *Use*: To make it our care, rather to avoid hell fire, than curiously to dispute about it: Cavil not about hell fire so much as to make it your care to avoid it. I remember *Mr. Bolton* upon this subject hath this passage, Suppose there be no fire in hell, yet I assure thee this, thou shalt be scorched with fire; the fire of Gods wrath shall torment thee more than bodily fire can

do. And therefore do not so question about hell fire, as to make it your endeavour not to come there. I have read a story of a foolish man, that having his house on fire, he stood gazing about to know how the fire come, and where the fire burnt, and what room, and what things it burnt, but took no care to quench it; there was his folly. So you that consider, how fire is in hell, and how it is kindled, and how it continues, yet never make it your care by a godly life to avoid it, you are more foolish than he.

Use 2. Learn hence, that though there be fire in hell, yet this should no way terrifie you, who are the Elect of God, that have your interest in Jesus Christ. Jesus Christ hath quenched the violence of these flames; though those flames shall scorch and burn the wicked, they shall never touch you. I have once told you, *Nebuchadnezzars* fiery furnace was a type of hell, and that furnace did not singe one hair of the heads of the three children, but it burnt those men that put them in. So though wicked men wish you in hell, and would fain have you there, yet you need not fear, for hell fire shall not singe one hair of your head. You are delivered from the fire of hell by your interest in Jesus Christ, having a part in Christs blood, his blood will quench hell fire, it shall not burn you. *Pliny* in one of his writings saith, that nothing in the world will so soon quench fire, as salt and blood; and therefore in many Countries, where they can get plenty of blood, they will use salt and blood, rather than water to quench their fire. If you cast a quantity of water in the fire, the fire will work
it

it out presently; but cast blood upon it, it will damp it in a moment. Beloved, I only mention this for this end, that though there be fire in hell, yet O get Christs blood, and I can assure you, whatever other blood will do, the blood of Christ will quench the flames of hell, that none of them shall scorch you, none of them shall consume you, therefore O get a share in the blood of Jesus Christ.

Use 3. Thirdly, Is it so, that there shall be fire in hell, though now it is disputable whether there be or no? Then O take heed of those fire sins, that will bring you to this place of fire: For fiery sins, saith *Bernard*, will beget fiery torments, they will beget the fire of hell to torment you. Therefore take heed, if you burn in a fire upon

*Preparant ignita
peccata in ignita
supplicia.*

earth, you will burn one day in fire in hell. And if you ask me what fire? I answer first, Take heed of burning in the fire of passion, anger, and wrath, as a furious man. Take heed you do not burn in passion: Your passions, if they be on fire, those fiery sins will bring forth fiery Judgments. Secondly, Take heed of the fire of lust, take heed of that fire also, for the fire of lusts will bring you to hell fire one day. You know what the Scripture tells us, 1 Cor. 7. of Adulterers, that burn in their lust, and rather then burn, let them marry. There are some men that are on fire by their lust, and on fire after whores. Why, if so be you burn in lust, take heed lest those lusts do one day make you burn in hell. You know in the Proverbs, what *Salomon* saith of the Adulterer; that he that is hated of God, shall go in to a whore. And elsewhere, that they that go in

to a whore, shall not take hold of the path of life. Beloved, if you burn in your lust, you are in very great danger to burn in hell, if God give you not a heart truly and soundly to repent of your sin. Here then, let the consideration of the fiery torments of hell, work in your hearts a care to avoid fiery and burning lusts. I have read a story of a young Virgin, that being tempted by a lustful young man to the act of uncleanness, he being very earnest with her to commit that foul act, she gave him this answer; If, saith she, you will grant me one thing I desire, I will then satisfy your demand: he told her he would. Then, saith she, I desire you would put your finger for a whole hour to burn in this candle. O saith the man, that is unreasonable you ask me: it is true, saith she, it is; but you ask me a request more unreasonable, to satisfy you in a thing, for which I shall not only burn an hour, but burn for ever in the unquenchable fire of hell. Beloved, I urge this, to this purpose, that doubtless, if God hath sanctified the thoughts of hellish torments to you: though love of Christ, and love of grace may not constrain you to hate sin and obey him, yet sometimes the fear of hell may make you remember your sin, and fear him. And as Mr. Dod saith, if the fire of hell will make a man look after Christ, those thoughts of the fire of hell are to be cherished and kept alive. And truly, I only urge it, that so if Christs kindness, and graces, and beauty cannot allure a knotty and stubborn heart, the hearing of these torments of the damned might affright him. When-ever therefore you are tempted to any lusts, put this to your consideration, that to burn in hell
fire

fire it will be intolerable, and the thoughts of the fire of hell will be a great check, to keep out fiery lusts. I have read of a young man, that was much given to uncleanness, and he made many a prayer to God for the mortifying of those burning lusts he had in him; and he tells of himself, that every time that he felt lust begin to arise in him, he would run to the fire, and put his finger in the flame, and scorch his finger, and then would reason with himself, and say, Why, O my soul, and O my body, if thou canst not endure a minutes time, having but thy finger in the fire, how wilt thou endure to all eternity, to have not only thy finger, but thy whole body for ever in the flames? and by this means he saith of himself, he got a great deal of strength to mortifie those burning lusts within him. Why, O Beloved, I intreat you (I know I speak to a mixt people, and it may be to many people burning in their lusts) let one fire burn out another. Let the fire of hell consume the fire of sin, and let the fire of hell make thee avoid the fire of sin, for (to end this with the speech of *Bernard*) fiery sins will bring you into fiery torments.

Use 4. Fourthly, Is it so, that there shall be fire in hell? then here see the justice and righteous Judgment of God, that God will punish your bodies, that have been instruments of sin, as well as your souls. God will not only punish your souls with a worm of conscience, but God will punish your bodies with fire also. Your eyes, that have been eyes of uncleanness, those very eyes shall be inflamed with fire. Your mouths that have taken down drink with excess, shall then take down fire and

and shovels of brimstone in abundance. Your members, that have been members of uncleanness burning in lust, shall one day burn in the fire of hell, and this body of yours that hath been an instrument of sin, this body by the just hand of God shall be a body burning in hell. And now, O see then, whether the pleasures of sin, that come by the body, can be equivalent to the torments of this fire. In your body it may be you burn in the lusts of uncleanness; but will these delightful dalliances be equivalent to burning fire? It may be, now you can take down drink and wine in abundance; but will this cool the roof of your mouth when the whole body is on fire? see whether all the pleasurable sins that you commit in the body, while you are here, will countervail those fiery torments which in the last day you are to meet with. And thus, I confess it hath been a dismal subject I have been preaching upon. Yet peradventure God may bless it to some. Some are wrought upon with love, some won with fear. God tells us in Scripture, there are men of a different way. Some *Boanerges*, sons of Thunder; and some *Barnabasses*, sons of Consolation, the Scripture tells us, *Some we must have compassion on, others we must save with fear.* The Scripture gives us warrant to preach of dreadful doctrines, to make men afraid of sin, and afraid of hell: And I could wish to God, that this doctrine might have those effects upon the wicked and ungodly, who walk in the way, and do the things that lead to hell, yet think not of it.



SERMON VII.

MATH. 10. 28.

*But rather fear him which is able to destroy
both body and soul in Hell.*

IN the handling of this subject, the doctrine
I raised from thence, was this,
Observe. *That the Consideration of this,
That God hath an absolute power over men and
women to cast their souls and bodies into Hell,
should work in the hearts of his own people an
awful fear of God.*

In the prosecution of which, I have spent six
Sermons: that which remains about this doctrine,
I shall finish at this time.

The 15. Query in order I am to resolve, is this,
Seeing the Scripture clearly hints out, there is a hell,
and those wicked that are already dead, are in hell.
When therefore did God make hell? We read that
in the beginning God made the heaven and the earth,
and what the works of his hands were in the six
days:

days : but when God made hell, we read not : This I confess is a curious question, and those that discuss it, wave it in a short discourse : I shall give you the thoughts of some.

Lud. Molina, an ancient Author, he gives his opinion, and tells us ; that hell was made the third day, though not spoke of in Scripture. and he gives this reason ; because the third day the earth was adorned with its beauty, and therefore hell being in the Center of the earth, when the earth was adorned, hell was made ; but this hath no ground to warrant it. For, this lyes down for granted, as if hell were in the Center of the earth, which the Scripture gives no particular Approbation of.

Another Author saith, Hell was made before the six days, before either earth or heaven was made. And this opinion was occasioned upon a question that was propounded to an ancient Author, What God was in doing before he made the world ? This learned Author gives him this answer, God was preparing a hell for such curious Questionists as you are, that would dive into the secrets of God ; and know those secrets, which do not concern you to know. Now this I take not for a truth neither ; for doubtless God was delighting, and satisfying himself in his own glory, before the world was made. Hell was a creature, and there was no creature before the world was, for the Scripture tells us ; *In the beginning the heaven and the earth was made.* Some of the Rabbins say, hell was made the seventh day, that though on the seventh day God rested from his labour, yet then he made hell, that wicked men should never rest ; though God
would

would have his own people rest. But this is cross to Scripture also, for the Scripture saith, God rested the seventh day, on which if he had made hell, he could not do.

Cornelius à Lapide is of this opinion (and that most likely to be true) that hell was made the first day, and for this reason, (which may seem somewhat near) Because the Angels fell the first day. When God made the heaven, he made the Angels in heaven, now God made heaven the first day. Angels, they fell the first day, (for so generally Divines writing upon this subject, say) It is very clear they fell before the sixth day, because the sixth day there was a Devil to tempt *Adam*. *Adam* lived not one day in innocency, but the very day he was made he sinned, and stayed not one night in honour, *Psal.* 49. 12. Now as soon as ever the Angels fell, they were cast into hell, so that clearly this is the most probable hint we can give, that Angels falling, and hell making was both together; upon this very falling, hell was made to receive them. The Angels fell the first day, and then hell was made to receive fallen Angels.

The next Query now is,

Query 16. What is meant by that part of the damned's torments in hell, that they shall have a worm of conscience that shall never die, and which shall gnaw their conscience for ever? *Mark* 9. 44. *Luke* 13. 28. This is made great part of the torments of the damned; and therefore it is good to enquire what is held forth by the expressions, that the wicked shall have a never dying worm to gnaw them. Beloved, I shall not give you those fond conceits

conceits of some Authors, that think, there shall be a corporal worm, that shall be gnawing the flesh of the body, after the Resurrection : But, by the worm that shall never die, is meant that gnawing, and horror of conscience, that shall seize upon a damned soul, because it lies under the wrath of a revengeful and an incensed God, to all eternity. Wicked men, though upon earth they have seared consciences, and upon earth they have insensible consciences, sin never grieves them, conscience never troubles them here : yet in hell, conscience shall be as a worm to them, ever gnawing them, and ever perplexing them, and ever laying them under disquietness, and horror, as lying under the wrath of a God to everlasting, without hopes of escape. As worms are continually gnawing on a carcass, so shall sin on the conscience. And of this the Heathen, by the glimmering light of nature, saw somewhat. I remember *Virgil* a Heathen Poet speaks of one *Tytius*, upon whose liver a flying Vulture did gnaw every day, and every night the liver was repaired, and made up again, that the Vulture might feed upon it the next day. And this the Poets fancy hell, and the worm of conscience to be ; which they could not speak clearly of, as having not the Scripture. Yet they gave a shrewd guess of that which the Scripture calls worm of conscience, that shall never die.

Use. And here, if this be so ; O then how careful should you be while you live here upon earth, to keep a good conscience ? for believe it, the more you defile your conscience, and the more guilt you load your conscience with here, the more you shall find

find the gnawing of that worm in hell ; and therefore I intreat you to take heed you harbour not guilt upon conscience. I remember *Luther* in his expositions, hath this speech, That that man that carries the guilt of sin unrepented of, upon an awakened conscience, he carries a hell with him upon earth. And truly you do little less, if conscience be awakened ; you that carry sin after sin, and lust after lust, and deceit after deceit, if you lay all this upon conscience, look to it, for conscience will be a gnawing worm one day. Conscience will more torment and gnaw you one day than it doth now. Haply, conscience is seared now, and conscience is asleep now, but this worm shall never die, it shall still be gnawing and perplexing you at the last day.

Again, Secondly, What is meant by that part of the wickeds torment, exprest by gnashing of teeth in hell ? Some men fancy, that it shall arise from cold that shall be in hell ; that though there be fire in hell, yet some shall be frozen with cold, (which I only take as a fancy ;) I shall give you three conjectural reasons, why the torments of the damned are set forth under this phrase, *gnashing of teeth.*

First, Gnashing of the teeth, it shall proceed from that implacable enmity that the damned carry in their hearts towards all them that shall be saved : They shall gnash their teeth out of envy, that others shall be saved, when they are damned *Luke 13. 28. There shall be weeping, and wailing, and gnashing of teeth.* What's the reason ? *when they shall*

shall see Abraham, and Isaac, and Jacob in the Kingdom of heaven, and they themselves shut out. As you know, men gnash their teeth with envy, when they see a mans happiness, whom they hate: so the damned spirits, they gnash their teeth, because they envy the Elects salvation and glorification.

Secondly, The damned in hell they gnash their teeth out of indignation to Jesus Christ, that he would not save them as well as others. Gnashing of the teeth is the posture of a man in an enraged and perplexed temper. Here the wicked are said to gnash their teeth, to shew, that they carry an implacable anger and indignation against Jesus Christ, that his blood would not redeem them; against God, that his mercy would save them, that they cannot be revenged on God and Christ, that they could even pull God out of Heaven. This is the work of the damned, to gnash their teeth. They do not only envy your glory, but they are even mad against God, and Jesus Christ also.

Thirdly, They gnash their teeth in the consideration of this, that they had in their life time an opportunity to lay hold upon Heaven, and upon salvation, yet did neglect it. As you know men gnash their teeth, when they have lost some opportunity, that would bring them in advantage, the neglect of which, hath brought them some great loss. So here the damned are said to be thus, when they consider that they lived under a godly Ministry; they had their sins ript open before them; they were prest to a godly course of life; and yet they would stifle all these motions, stop their ears to all the reproofs of the Word: They had Christ tendered

dered to them upon easie terms, yet they would not embrace him. O this shall greatly torment the damned, even the thought of this, that they have had many an opportunity of grace here in this world, yet have neglected them all.

Use. And here, if this be so, that gnashing the teeth, arising from envy of the Saints happiness, out of indignation to Jesus Christ, if this be the torments of the damned? then, O Beloved, you that do envy the happiness of a godly man upon earth, or carry any indignation against Jesus Christ, or any malice to the salvation of godly men in Heaven; you do the very imployment of Hell. This is the work of Hell, to hate Jesus Christ, and hate the conversion of souls; therefore if you envy the good of souls, you do the very works of Hell, the Devils and damned do thus, they gnash their teeth out of envy, that other souls are glorified, and they are condemned.

Thus having finished these sixteen Queries, I shall winde up all, in giving you a general, and practical use of this whole Doctrine. And this Doctrine of Hell, and the torments thereof, it is a very useful Doctrine, both to wicked, and to godly men.

First, This Doctrine is useful in reference to wicked men, and it is useful to them in two regards.

First, It is useful for the astonishment of wicked livers.

Secondly, It is useful to give a check to sin, in a wicked livers life; in these two regards the Doctrine of Hell is a marvellous useful doctrine.

First, It is useful to lay astonishment upon the spirits of secure and sensual sinners. And here to work astonishment, I shall lay down six astonishing considerations, a wicked man may draw from this Doctrine of Hell. As,

First, To consider, that the most of men and women in the world that God hath made, it is their sad and dismal portion, to be tormented in the flames of Hell: but this, having spoken of it before in answer to the tenth Query, I pass with the naming.

Secondly, That there are many now tormented in Hell, that have done more good than many of us that are now upon earth, yet we look after Heaven. View over the Scriptures. A humbling *Abab*, he is in this place of torment, 1 *Kings* 21. 29. he humbled himself: yet it may be many of us never had one humbled hour since we came into this world. A repenting *Judas*, he is now in Hell: *Mat.* 27. 3. *Judas repented himself and restored the money: yet the Scripture saith, Judas is gone to his own place, id est, to Hell*, and it may be, many of us had never a relenting and repenting heart since we were born. A weeping *Esaü* is now in Hell: *Heb.* 12. 17. *He sought the blessing with tears, but could not find it.* Many of us never wept a tear either for our sins, or for our miseries since we were in the body, our faces are like rocks, from whence the water can gush forth as soon as tears from them. A trembling *Felix* is now in Hell, *Acts* 24. 25. many of us do more tremble at a Sermon, than the very pews we sit on, or the stones we tread on. A half turned *Agrippa* is now in Hell, who was half turned,

ed, half converted by the Word. Yet many of us have never found any change in our souls by the Word, since we had a being. Why, O Beloved, how should this astonish a wicked man? A humbling *Ahab*, thou never humbled; A repenting *Judas*, thou never troubled; A trembling *Felix*, thou never startle in thy conscience at the hearing of the Word: How dismal a word should this be to thee, that many are now in this place of torment, that did more good in their life time, than ever thou hast done?

Thirdly, That there are many now in Hell, that have done less evil than many of us have done. *Balaam* he is gone to this place of misery, yet *Balaam* said, *he would not curse Gods people, if he would give him a house full of silver, or gold, Numb. 24. 13.* Yet thou, for a groat, yea for nothing, wilt swear and curse, and carry rage and hatred in thy bowels, thou carest not against whom. We read of the Pharisees, of whom Christ tells us, *that none forewarned them to flye from the wrath to come*, but they were an undone people, yet we read of them, they were no extortioners, they were no drunkards, no Sabbath-breakers, nor profaners of the Lords-day, *Luke 18. 12. 14.* Nay, they were so strict in observing the Sabbath, that they would not do necessary duties upon the Lords-day, for fear they should profane it, they would not pull an apple from a tree, they would not walk in the fields on the Lords-day, lest their thoughts should wander; they would not put a plaister upon a mans wound, lest it should be accounted as bodily labour; they would not rock a cradle, not visit a patient; a midwife would

not go to help a woman in child-bed; if a thorn got into their foot, they would not pull it out again on the Sabbath; if their houses were on fire, they would not quench them. Pharisees have done less evil a thousand times, than many of us have done; and should not this astonish you? The Pharisee is now in Hell, that never was a drunkard, may be thou art one. A Pharisee is now in Hell, that never was an adulterer, may be thou art one: the Pharisees are now in Hell, that never profaned a Sabbath, it may be, thou hast kept never a Sabbath holy to thy God, since thou wast born. O how should this astonish thee! Surely if conscience be not given up to a great deal of searedness, these considerations should greatly astonish you.

4. Consider, That there are many men that have taken more pains to go to Hell, this place of the damned, than ever many of us have done to go to Heaven. I remember a pregnant story of an Ancient Father, that being invited to a great mans house, coming there about ten a clock, he saw the Mistress of the house trimming her self in a glass, and from ten till one, he observed she spent that time in plaiting her hair, painting her face, and trimming her self; at one a clock; when she came to dinner, expecting nothing but mirth, this ancient Father fell a weeping, and being askt why he wept, he turned himself to the Mistress of the house, and said thus unto her, I weep to see, that you have spent three hours in trimming your self, and doing all those acts of pride to damn your self, and yet I never spent so many hours to save my soul since I was born: Truly, Beloved, you may make it your case.

case. When you see profane men (in the phrase of *Habbakuk cap. 2. ver. 14.*) *to weary themselves in very vanities*, when you shall see men sit up whole night at cards and dice, and to drink; when you shall see men indefatigable in the ways of sin, you may fall a weeping, and say, this man hath sate up longer, and spent more time to go to Hell, than ever I spent in going to God in my closet. And this should be an astonishing consideration to you, that many should take more pains to go to Hell, than you to go to Heaven.

5. That there are many men in the world, who shall endure the torments of Hell, yet do verily hope and expect to have the joys and glory of Heaven. *Luke 13. 25, 26, 27.* and *Mat. 25. 11, 12.* you read there of some that shall knock and say, *Lord, Lord, open to us*: if one knocks, he expects to come in. Wicked men, they shall be so confident of Heaven, they shall knock at Heaven door, as it were; yet Christ shall say, *I know you not.* Then they shall say, *Lord, we have eaten and drunken in thy presence, we have preacht thy word, we have eaten at thy table.* No, saith Christ, *I know you not, Go away you cursed, into everlasting fire.* So *John 8. 39, 40.* The Jews, they were confident of Heaven; for say they, *O we have Abraham to our father*; but Christ confutes that, and tells them, *If Abraham were their father, they would do the works of Abraham*; but you do not *Abrahams* works, therefore you are not *Abrahams* Children. In the next verse, they go higher, yea *but God is our Father*, and we are his Children: no, saith Christ, *vers. 41. You are of your Father the Devil, and his works you do*: So that by

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all this you may see, that you may expect to be, and believe you are the children of God, when you are the children of the Devil; that you are in the way to Heaven, when you run the road way to Hell. And should not this exceedingly astonish you, that there are many men shall endure the torments of Hell, yet really expect to enjoy the glory of Heaven?

6. That the sentence that shall be past upon a damned sinner is both a disinal, and an irrevocable sentence. *Mat. 25. 41. Go from me you cursed, into everlasting fire, with the Devil and his Angels,* that is thy sentence. Now do but view and dive into this sentence, and see how dismal it is. 1. This is the punishment of a damned soul, to depart from Jesus Christ; *Depart from me:* and of all punishments, the punishment of loss is the greatest torment to a damned soul. Yea but then they might say, if we must depart from thee, Lord, let us go away with a blessing: No, saith Christ, my curse be upon you: *Depart from me you cursed.* O but if we must depart, and depart with a curse; yet let us, Lord, go into a place of ease: No, saith Christ, *Depart you cursed into fire.* Yea but, O Lord, say they, if we must depart and go into fire, let it be but for a while: yes, saith Christ, it shall be for everlasting: *Go you cursed into everlasting fire.* O but Lord, if we must be cursed and depart into everlasting fire, yet let us have good company, and that may somewhat alleviate our sorrows, and make us forget our misery. No, saith Christ, you shall only have Devils and damned Spirits to be your companions. *Go you cursed into everlasting fire, with the Devil*

Devil and his Angels; they are the best companions a damned soul shall have. This is the dismal sentence to pass upon a wicked sinner: and this sentence, when once it is past, it is irrevocable, never to be recalled. So that put these six considerations together, and who would go to Hell for a sin? what man would damn his soul for a whore? who would lie under this terrible sentence for the enjoyment of a lust?

And here now, having spoken thus far about this Doctrine, I know there are many men will think these Doctrines will lead men to despair: and they are so uncomfortable, they will make a man never have a glad day all his life. And to such I answer, indeed these Doctrines, if you be ungodly persons, and walk in ways that lead to the gates of Hell, it should bring you into a dismal plunge; but for all godly and sincere hearts, they ought no whit to be troubled; for *they are delivered by Jesus Christ from this wrath to come.*

I know there is no Doctrine in all the Bible that is so irksome to flesh and blood, as Doctrines of terror are: the hearts and spirits of ungodly men will rise against it; they will be ready to say of us, as the Devil said of our Saviour, *Art thou come to torment us before the time?* I may say of many men, as I read in a History of a seminary Priest in *Lancashire*, that having lost his glove, another man following him, took it up; and run after this Priest to give him his glove. The Priest carrying a guilty conscience about him, thought the man run after him to apprehend him, and have the Law executed upon him, though the man intended no hurt unto

him; yet the Priest run from him, and to avoid the man, drowned himself. Beloved, I make this use of it; in these Doctrines of terrour, we that are Ministers, we run after you, and we pray you: O stop your course, and do not run into Hell, do not follow the courses that lead you in that way; but you run from us, as if this Doctrine preaching would bring you to Hell; whereas we preach not this to bring you to Hell, but to mind you to avoid it; we preach Sermons of Hell to the hearing of your ears, that you may never see it nor feel it with your bodies in Hell; therefore do not fear, Ministers never wish you harm, though they sometimes dip their tongues in blood; the Lord grant you may know more of Hell now, that you may feel less of it hereafter. I have heard of a Friend that gave a young Gallant a curious ring with a deaths head on it, on this condition, that he should look on it seriously once every day; by which means at length from a profane Russian, he became a good Christian; the like effect would the serious thoughts of Hell produce. Let us, saith Bernard, go down to Hell whilst we are living, that we be not cast down into Hell when we are dead; a very good use he makes of this doctrine. And, Beloved, I am perswaded, whatever you may think of this doctrine, though a profane heart cannot endure to be rub'd or gauled in his conscience; yet would you lay this doctrine to your hearts, it would be a great means to put you upon the study of a godly course, and to restrain you from a profane course of living. Again,

*Si gehennam semper
cogitamus, non cito
in eam incidemus.*
Chrys. Hom. 3. in
2. Thess.

Use

Use 2. This doctrine is useful to wicked men by way of reproof. It will give a check and controul to many sins in wicked men. The Scripture makes this use of this doctrine. Read that Text, *2 Pet. 2. 4, 6. God spared not the Angels that sinned, but cast them down into hell, and delivered them to be reserved in chains of darkness to the judgment of the great day: what use doth the Scripture make of this? These things he hath made for examples to those, that after shall live ungodly.* The overthrow of Sodom, the destruction of the old world, the damnation of Angels, this use the Apostle brings it to, that it should be an example to all that live ungodly, to take heed of sinning. And here, give me leave to speak somewhat more particularly about this matter. The Doctrine of Hell, it gives a check to five sins especially: As,

1. It gives a check to the sin of *lust*. *2 Pet. 2. The wicked are reserved in chains of darkness to be judged, specially they that walk in the lusts of uncleanness: there the Apostle puts the thoughts of Hell against the lusts of uncleanness, Specially they that walk in unclean lusts.* And, Beloved, there is nothing in the world will more check the thoughts of lust, than the thoughts of the fire of Hell, that if you burn in your lusts on earth, you may burn in fire in Hell.

2. It will give a controul to the sin of *gluttony*. Christ tells of *Dives* that was cast into hell, and calls him the rich glutton, *Luke 16. 19.* It is said of him, *He had good things in his life time, and he fared deliciously every day.* Take heed therefore of gluttony and pampering your flesh; for the more
you

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*Multi hoc devertant
quod in aeterno igne
concoquant. Bern.
Ser. 76.*

you pamper your flesh, if you are wicked, you make your selves but sweeter morsels both for worms and Devil. Thou that feedest gluttonously now, shall one day perish for hunger; thou that drinkest to excess, shalt one day perish with thirst.

3. It gives a check to the sin of *pride*. And therefore Paul speaking to *Timothy*, bids him take heed of pride, lest he fall into the condemnation of devils, that is, to that sin, for which the Devil was condemned. The Devils were cast into chains of darkness only for the sin of pride, therefore take heed of pride, it may bring you to hell as well as Angels. Angels (if I may so speak) had somewhat to be proud of more than you, they were more glorious Creatures, more perfect in their natures, though it is true, they had no cause of pride; yet pride cast them into hell, so it may do you.

4. It should controul the sin of covetousness. *Jam.*

5. 13. Go to now, you rich men, weep and howl, for your misery that shall come upon you, your riches are corrupt, your gold and silver cankereth, the rust of them shall be a witness against you, and shall eat your flesh as fire: You have heaped up treasures for the last days. Thou that hast got gain unjustly, and got wealth dishonestly, O that this Text might make thee tremble! the rust of thy gold and silver shall witness against thee at the last day.

5. And lastly, It gives a check to the fear of men, to worldly fears, and so it is made in my Text. *Mat. 10. 28.* Fear not him that can kill the body, and can do no more, but fear him that can cast both

both soul and body into hell. Our Saviour makes the doctrine of hell, a bulwark to fence the heart against the fear of men, thus much in reference to the wicked. *Timeur carcer & non timentur eterna tormenta, timeur flamma & non timentur eterna incendia.*

Use 2. This doctrine of hell is useful for you that are godly also : and it is useful to you, First, To quicken and stir up an awful fear of God in your hearts, *Fear him that can cast body and soul into hell.* Little children, when they see their father in anger, and see him beat the servants, the children tremble. You are children, you shall not be beaten, but you shall see the servants, wicked men beaten in hell, let this make you tremble. *David* tells us, *Psal. 119. My flesh trembles in the thoughts of thee, and thy judgments make me afraid.* You should much more tremble in the thoughts of the Judgments of God upon the damned. 2. This should work in you fear of sin, that leads to hell : If hell be bad, sin is worse which brings you thither. 3. This doctrine is useful to increase your faithfulness and joy in Christ, that you are delivered from such torments as these. 4. This should increase your love to Christ, that Christ should upon the Cross endure the wrath of God, (somewhat equivalent to the torments of hell) to free you from hell : this should mightily call for your love, and increase your joy, *1 Thess. 1. 6. 10.* 5. This doctrine should make you patient under all outward and temporary afflictions that you meet with in this world : what though you are oppressed with the gout, with the stone, with any other terrible disease ? why God hath given you freedom from hell, which is worse, than

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than if all diseases should meet and center in one body; the worst of diseases are but flea-bitings to the torments of the damned, therefore be patient whatever you undergo. God hath freed you from the greatest torments, though you may undergo the less. And thus I have done with the use of the doctrine in reference to the godly.

Use 3. The last use with which I end, is an use of examination. The doctrine you may remember is this, That the consideration of this, that God hath a sovereignty over men and women, to cast them into hell, should work in the hearts of Gods own people an awful fear of God. Now here in this use I shall put you upon the tryal, Whether this doctrine, and these seven Sermons about the torments of hell, have wrought in your hearts a fear of God or no? And O happy are you, if these doctrines have either made you fear sin more, or fear God more. Now you will ask me, How shall I know whether this hath wrought in my heart the fear of God, or no? To answer this, I shall only lay down four Characters.

1. This fear it will juttle out of your hearts all fear of men, *Isa. 8. 13. Fear not their fear, but sanctifie the Lord God in your hearts, and let him be your fear, and let him be your dread*: there the Scripture tells us, those that make God their fear, the fear of wicked men was not to possess them. And so my Text tells us, *Fear not him that can kill the body, but fear him that can cast body and soul into hell.*

2. That man that hath the fear of God in his heart, he carries greater respect to the commands of God, than to the commands of men. Whoever truly

truly fears God, he had rather displease man than God, he had rather obey Gods commands, than mans. *Exod. 1. 17. The midwives feared God, and did not do the thing the King commanded.* A strange passage. What, the command of the King, and not obey it! no the women would not obey the King in his sinful command, because they feared God: Royalists now think, whatever Kings command must be done; but the Scripture tells us, that poor weak women feared God, and would not do the thing the King commanded. Beloved, look to this, if the fear of God be in your hearts, though men command you to sin, if God command you the contrary, you will not do it; you will not sin because men command you, if God gives you a contrary command.

3. If the fear of God be planted in your hearts, you will be careful to fence your hearts against small and secret sins which the world can take no notice of. *Psal. 19. The fear of the Lord makes clean;* the fear of God in the heart is like a Besom, it sweeps the heart and inward man clean of all sin. There is a phrase, *Lev. 19. 14. Thou shalt not curse the deaf, nor put a stumbling block before the blind, but shalt fear thy God.* Suppose a man should curse a deaf man, he cannot hear him curse. Suppose you should lay a block in the way of a blind man, he cannot see you lay it; but now the fear of God would make you avoid those sins, which can neither be heard nor seen by men. Though men should be as blind men among you, neither to hear nor see what evils you do; yet the fear of God would restrain those evils in you. And therefore if the fear of God

God be not prevalent, as to make you refrain from sin, and from sin in private as well as in publick; if it be not thus, you may justly fear you have not the true fear of God within you. 4. The true fear of God will make you to have high and reverend thoughts of God, and low thoughts of your selves. *Job 13. 11. Shall not his excellency make you afraid? Exod. 3. 6.* Therefore if you have not high thoughts of Gods great Majesty and Excellency, if you are not sensible of that infinite distance that is betwixt you and him, it is for want of the true fear of God in your hearts. And thus I have gone over ten Sermons about the glory of the Elect in heaven, and seven Sermons about the torments of the Damned in hell; all my desire is, that you might only hear of hell, so that you might never come there; and that these Sermons might be a means to keep you from the practice of sin, that will undoubtedly lead you to this place of torment.

F I N I S.

